

# THE AMERICAN MISSIONARY

VOL. LXVI.  
NO. 4.

APRIL, 1912

NEW SERIES  
VOL. 4. No. 1

## THE MESSAGE OF EASTER

By Henry A. Stimson, D. D.

**A**S the Resurrection is the great miracle upon which all the other miracles of our Lord are to rest for their interpretation, and authentication, so Easter is the historic day which must be looked to to give inspiration to every form of Christian service. It is the recurring witness to the living Christ. Only as the church and the individual Christian realize the presence of the Master, looking to Him for strength, for guidance, for inspiration, and finding in His approval their ultimate reward, will the service which they undertake to render for the Kingdom of God or for the world be effective? Many motives inspire activity. It is easy to confuse them and to launch out in varied enterprises with high hopes, when the end is failure because the motive has not been sufficiently strong or permanent. As it is given to the church to keep alive this consciousness of the presence of the Lord and as without the church that presence fails to be realized and comes quickly to be ignored or denied, upon the church depends the hope of the world in its lines of philanthropy and social service. This is a bold claim, but it would not be difficult to justify it by the history of the past, if not by the condition of the world to-day. It is true that in the civilized world charity has come to be universal and philanthropy often a fad, but everywhere are to be found the wrecks or the records of philanthropy and charitable enterprises of all kinds which have risen and flourished and passed away.

The church also has its long record of failure in many of its most promising attempts. Failure, indeed, seems to be in some degree a necessity in Christian training and in Christian progress. Perhaps, it may stand in the same relation to the growth and fruitfulness of the Kingdom of God that the waste of apple blossoms does in nature to the harvest of apples. But the church not only survives, it finds itself facing its task of world-wide activity with continually renewed courage and growing breadth and effectiveness. This, because of its recognition of the presence of Christ, whose witness it is and in whom it has its life. Easter Day, therefore, should not be allowed to come and pass without the church feeling once more its summons to lift up its heart as well as its songs to its Lord as present with it in all forms of its active work, and to strive to advance into its new year with a quickened sense of His leadership, His oversight and His sustaining presence and love.

# THE CONGREGATIONAL EDUCATION SOCIETY

Office: 14 Beacon Street, Boston, Mass.

President, Wm. R. Campbell, D.D.; Vice-President, Henry C. King, D.D.; Corresponding Secretary, Rev. Edward S. Tead; Treasurer, S. F. Wilkins; Western Field Secretary, Theo. Clifton, D.D.; Field Superintendents, Rev. S. H. Goodwin, Provo, Utah, and J. H. Heald, D.D.; Albuquerque, New Mexico.

## THAT BOY AT THE STATE UNIVERSITY\*

By the Congregational Pastor at Illinois State University

TEN thousand heart strings from all over the state and even the whole world, extend to the State University. After one has come into touch with the student life on the one hand and the parents by the home fireside on the other, he can almost hear the music of those vibrant cords.

Before I assumed the work for the students the Committee asked me what I would do. I told them frankly that I could not tell them. But before I had unpacked my suit case a representative of the boys was in my room, unfolding plans already on foot; and it was a question what they would do with me. I have never known a body of people anywhere so genuinely glad of pastoral help nor have I ever found a group of people so responsive.

Here one realizes also that he is dealing with the liveliest of all human material and he can almost see the processes of character formation—and unfortunately also too often the processes of disintegration—going on before his very eyes. For here are being shaped the characters of men who are to be the most deadly enemies or the greatest benefactors of the race; and whether one is to be an enemy or a benefactor is determined by the nature and extent of the influences which are brought to bear upon him during those four critical

years at the University. These future leaders of society can be had for the forces of righteousness almost for the asking. But in a few years they will be beyond our reach.

There is also the other end of the heart string of which the University worker soon becomes very sensible. It is the home fireside from which the boy has come and from which he is greatly missed. I can now see in my mind's eye one of the many fathers of our boys upon whom I have called. He is a man who has always labored for his living. His shoulders are stooped as if under a great load. I had just come to the door and said, "I am from Champagne," his face at once lighted up.

"That's the place where the State University is, ain't it?"

"Yes."

"Well I have got a boy there."

He still stands, telling me to sit down, and as he stands he is transformed from an ordinary laborer into an artist and an orator as he talks about that boy.

"That boy never said a back word to me or his mother." "No boy ever left this town who had as many friends as he had." "Do you think he would drink? Not much; you could not get him near a saloon. I used to drink. The fact is I was almost never sober up to six years ago, but I made up my mind that I would give it up

\*Extracts from a letter.



for the sake of that boy and I haint touched a drop since. I'd give all I've got if that boy had never seen me drunk."

When I got a chance I said:

"I am there in the interest of the Congregational young people and I will look the boy up."

Said he, "Will you look him up"? But one cannot put in cold type the eagerness of his voice.

"Yes I will look him up and I will be his friend."

And I can never forget the tone in which he said, "Will you be his friend"? And I saw the moisture in his eyes as he spoke.

More than half of the parents have a story to tell and can give reasons good and sufficient why their children

need the special help of the pastor. One of the saddest stories I ever heard was that related of a man whose son went to the University of Illinois a warm-hearted, Christian boy, active in all the work of the Church; but while there he drifted completely away and came out with no interest whatever in anything religious. He did not take to drink. He did not fall into any of the coarser dissipations. In fact when he left the University there was nothing the matter with him, only his utter indifference to things spiritual. No one can understand the nature of this moral tragedy who does not know the father and his ambitions for the son. That tragedy would have been improbable if he had had a pastor at the University as he had at his home.

## THE REVIVAL AT FAIRMOUNT COLLEGE

WE have just passed through a very sad ordeal in the loss of our Librarian, Mr. Morrison. Mr. Morrison was an expert in his line and a man with a wonderful mind. I have enjoyed working with him and feel that my life has been enriched through these months of association with him. We shall look long and far before the position can be satisfactorily filled. The arrangement now is that I shall carry the work until the close of the year with help from one of the students.

The life here in the college has interested me very much and I am watching the young people with more than ordinary interest.

Billy Sunday was here in the city for six weeks and though his methods do not appeal to me, the results of his campaign have been marvelous. Over five thousand people were converted and all over the city there is remarkable Christian activity. Bible study is having the right of way among all classes of people.

Wednesday mornings the so-called society girls have their class and it is

a large one. Every phase of society has been touched, but of course, the way in which the students have responded has been of more than passing interest to me.

Nearly all of our college students developed wonderfully in the meetings. There were a good many professing Christians among those attending the meetings. These were all aroused to active service and it was most inspiring to see them at work among their fellows.

You know we have the all-state championship foot-ball team, and a fine lot of young men these are. The meetings came toward the close of the foot-ball season and our boys were often in the limelight as it were. But never were they finer than the evening *when all but two of them walked to the front in a body to signify their purpose to live the aggressive Christian life.* They received the cheers of the audience.

The series of meetings were the strangest I ever attended; no convention or precedent were followed and I am sure the dear New Englanders would have been highly scandalized;



yet the results are such that it is hardly fair to criticize method and I have no desire to, but I just wish that you might have seen some of the gatherings. Well, I must not dwell on this, only to say that religious activity is on the ascendency in the college.

A week ago we had the Y. W. Volunteer Secretary and six of our choicest young people joined the volunteers. One young girl whom I had hoped would some day look to Utah came to me, face aglow and shining eyes, put her arms about me and said, "Some of the young men are looking toward work in the Social Service ranks others as Y. M. workers, and at least two will go into the ministry."

Both of these are young men without means. One of them has a paralytic mother and infirm father. The young man belongs to our senior class and is one of our strongest students. He has every handicap almost to hinder him, but if I want to be cheered for the day I have a little chat with ——— He is supplying a church this winter.

The second young man is also working his way through college and one of the things he does is to wash the dishes at Fiske Hall (the boys' dormitory). This young man has a very bright mind. One morning he stopped at the desk to talk with me. I saw he was somewhat troubled about something. I made bold to ask what the difficulty was. He told me he was mighty afraid he would have to give up school on account of finances. How I did wish I had some practical way to help.

Some days after he again stopped at the desk and I said, "What good fortune has been yours?" His face shining. "Oh!" he said, "better than money. I have found out what religion really is!" A month later he told me he was going into the ministry.

I wish I had a pen that could portray to you the activity and the zeal of the young people here. If the Education Society were helping to maintain only this college it would be

indeed worth while. So very many of the young men are working their way through doing all kinds of work; doing janitor work, carrying laundry, working for their board, in one way and another. One comes every Monday to help me with my heavy work and I never have had such satisfactory assistance.

### THE ROLL OF HONOR

At the close of one of the Annual Reports of the Directors, a list of names was added of men and women who had given years of labor and thought to the profession of teaching in the schools aided by the Society. This list was called "The Roll of Honor." Many requests were received for literature relating to those individuals who had rendered such faithful service. None was in existence, but at the earnest request of the secretary some of these individuals were persuaded to write out a brief account of their lives and experiences as teachers.

The few that have been collected have been bound in a little booklet called "A Story of Some Workers." This little volume may now be obtained by sending to the rooms of the Society, 14 Beacon Street, Boston, and enclosing ten cents.

The narration of these experiences is full of inspiration and encouragement to all Christian workers, and emphasizes the important truth that self-sacrifice and loyalty still play an important part in the lives of men and women who are working for God.

### Treasurer's Report for the Month of January, 1912.

	Churches and Indiv.	Woman's Societies	Legacies	Other Sources	Income Funds	TOTAL
This Year	\$7,672.30	\$623.11		\$1,050.	\$ 74.71	\$9,420.12
Last Year	6,621.29	579.80		480.	3,494.43	11,175.52
In- crease	1,051.01	43.31		576.	.....	.....
De- crease	.....	.....		.....	3,419.72	1,755.40

# THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Office: 287 Fourth Avenue, New York.

Hubert C. Herring, D.D., General Secretary; Rev. Herman F. Swartz, Associate Secretary; Willis E. Lougee, Treasurer; Miss Miriam L. Woodberry, Secretary Woman's Department.

Doctor Geo. E. Paddack, our Oregon Superintendent, has undergone two surgical operations since February 20. At last accounts he was convalescing nicely, and planning soon to resume work.



Rev. W. B. D. Gray has just returned to Wyoming from his annual speaking tour in the East, which began January 10. Everywhere he has been greeted by large audiences, and deep impression has been made by his graphic portraiture of conditions in his field. We are deeply indebted to Mr. Gray for his aid in this portion of our task.



By the kindness of several churches, and special gifts from friends, the secretaries of the Society have recently been enabled to invite to home mission dinners the students of four of our Eastern theological seminaries. These dinners have been used for presenting to the students the varied aspects of home mission work and the specific openings for service in home mission ranks. It is hoped that the more intimate acquaintance thus established between the Society and the seminaries will aid the young men in finding suitable fields of labor, and aid the Society in recruiting its force.



Preparations are being rapidly put in shape for the observance of Home Mission Week, November 17-24 next. As stated in a former issue, it is planned to ask the churches of all denominations throughout the country to give the subject of home missions the right of way for eight days. Special literature will be placed in the hands of pastors and women's organizations to enable them to make the best possible use of the week. It is hoped that each local church or group of churches will devise means for giving to the home mission cause the very largest and most effective presentation possible. Rev. Charles Stelzle, of the Presbyterian Home Mission Board, represents the joint committee of the Home Missions Council and the Council of Women for Home Missions in arranging for Home Mission Week.



Rev. C. G. Murphy, for five years past joint Superintendent in Oklahoma for our Society and the Sunday-school Society, has for some time felt the desire to give himself exclusively to Sunday-school work. Various causes have conspired to delay putting his desire into effect, but we have at length felt obliged to release him from the service of the Home Missionary Society, the new arrangement to take effect April 1. He will continue his residence at Oklahoma City, and will have the oversight of Congregational Sunday-school



interests in Texas, Louisiana, and Oklahoma. We cannot speak too strongly of the value of the service which Mr. Murphy has rendered the home mission cause in Oklahoma. Nor of our regret in the severance of his relation to us. Happily his future work is to be in the same region in the service of a closely allied sister society, so that we shall still profit greatly by his labor.

## CITY-WIDE STRATEGY

By Rev. Herman F. Swartz, New York City

**P**AUL informs us that the church, like the human body, is an organism of parts adapted by their mutual action to complete the perfect unit. His argument is with reference to persons, but on exactly the same grounds a similar analogy can be drawn with equal force relative to the diverse congregations of the church in a whole city. No denomination can be permitted to stand as a fair expression of the religious life of any city, which does not nurture and employ congregations representative of every region and every class within that city.

Congregationalism has for obvious reasons had some difficulty in adjusting its own parts to the advantage of the whole. There are cities in which several very expensive churches are compressed in a small territory, sometimes actually facing each other, and there are more cities in which whole districts are neglected. For example: there is one prominent Eastern city where a circle can be drawn with a radius of a half mile, and its circumference would enclose no less than seven Congregational churches. Such religious curiosities can generally be accounted for on historical grounds, but even an inherited deformity is scarcely desirable.

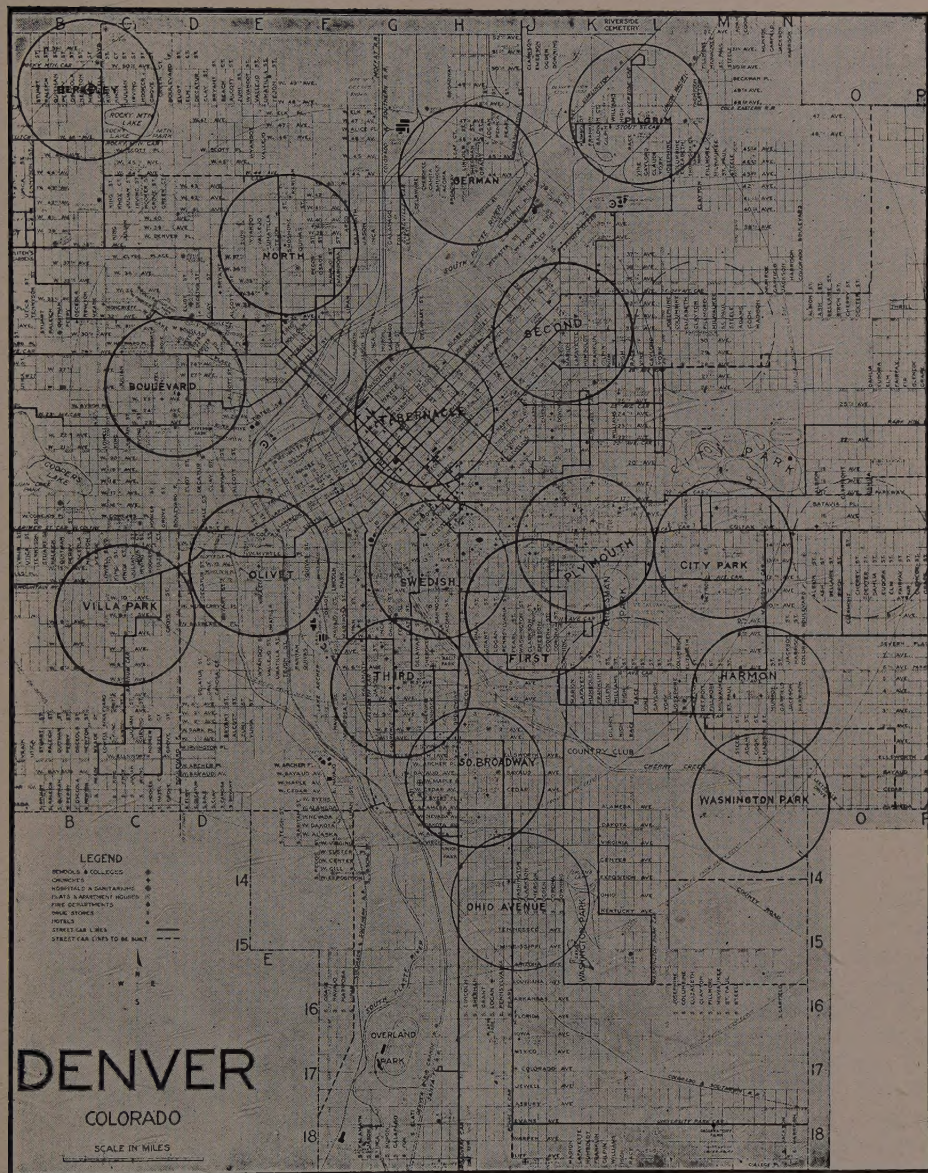
Fortunately there are not a few cities in which the consciousness of the whole has expressed itself in a statesmanship worthy of study and imitation. An exceedingly instructive example is Denver, Colorado. A map of that energetic town is here shown. Upon this map appear all churches of whatever denomination, also other

schools, other public buildings, etc. Each Congregational church is taken as a center, and with a radius of a half mile a circle is described around it, thus marking out a parish one mile across. None of these parishes is in fact circular. The lines of transportation and natural boundaries make them irregular, but the circles serve with sufficient accuracy to designate the territory available for the activity of each church. This means approximately a square mile for each one.

The location of these parishes with reference to one another with regard to transportation, topography, and economic conditions, is very instructive. The river, with a strip of manufacturing and commercial territory, divides the city. A cordon of churches runs parallel to the river on the west, very wisely placed to minister to every person within one and a half miles of the river bottom, and yet carefully avoiding any crowding. Where there is overchurching, it can truthfully be said that our churches were not the interlopers, for the youngest of this line of churches is eighteen years old, and the oldest is thirty years. As Denver develops further north and west, need of a new line of work appears, and Berkeley starts a second crescent, yet to be completed.

The major part of the city lies east of the river. The "business section" is that in which the streets are observed to run diagonally. Here we have the immensely interesting work of the Tabernacle, briefly sketched in a recent number of "The Day's Work." There is only one other





Copyrighted map of the city of Denver, reproduced by courtesy of the Clason Map Company, Denver, Colo.

church of any denomination still left "down town," and we learn that it proposes speedily to steal away.

Inspection of the map will show on this side of the river another line-up of churches, with parishes just touching in the regions of largest population, and somewhat apart in the north end because of less need. Broadway,

which extends south from the center, is the main line of transportation and growth in the southern part. The churches follow down this line with judicious regularity, moving a little to the right and left because of reasons of topography and park location.

Between these east and west lines, there lies in the river bottom a very



poor but populous community. It is one of those unfortunate eddies in the current of economic progress. In the heart of this bottom district, we have the only real church for several thousand people of very moderate means. This is now, and always will be, a dependent work.

The third main line of Denver's growth is straight east, up over Capitol Hill. This is the more ambitious part of the city. The first step up the Hill brings to view the socially and financially strong churches of all denominations. Here our old First Church has secured a beautiful new location, covering a residence district second to none in Denver. A little further east and north is Plymouth, our largest Denver church and one of the strongest institutions for righteousness, of any designation, in all the city. Plymouth and First show the only instance of real overlapping of fields, but this is the one part of the city where the abundance of church-going population and the ample local financial ability justify more intensive cultivation. The strength of both churches proves the sufficiency of their opportunity.

Moving further east, City Park Church occupies a fine new part of the city's growth. East of the First Church there is a superior territory without a church of our order, and also without adequate religious facilities of any kind.

South of City Park Church is the Harmon Church, just on the edge of suburban growth, and south of Harmon is the Washington Park Mission, our latest enterprise, also just on the edge of residence.

A fine population is moving into the district east of the beautiful City Park. The Presbyterians already have a thriving church there. It is not our policy to duplicate churches, and, un-

less the population becomes unusually dense, we should not organize within a half mile of their house of worship.

A survey of this character in any city would serve to reveal the facts



THE CHURCH NEAREST THE TABERNACLE  
This building in Denver has been abandoned in the uptown movement

with reference to two very important matters:

*First.* Are there any cases of Congregational over-churching (a) with reference to other Congregational churches, or (b) with reference to other denominations with which we are in fellowship?

It is obvious that in Denver we are not at any point in competition with ourselves based on causes consequent upon location. But in several instances, there is unjustifiable over-churching due to denominational crowding. For example, observe the Third Church field. Within a radius of a few yards more than a half mile, there are located no less than fourteen churches, representing twelve denominations. The denominations occupying at least eight of these edifices profess to be on the most intimate terms with one another. Yet, in how far are we responsible for the conduct of the brethren of other names? The writer does not know the history of all these other churches, but he does know that our Third Church was organized thirty-one years ago, and this crowding has, of course, developed



since that early date in Denver's history.

*Second.* Such a survey would also reveal neglected fields, thereby indicating the lines of our responsibility for the religious care of the city.

There are four gaps in our position in Denver. The first is shown by the dotted circle lying between First Church and Harmon Church. Here is a well filled region of excellent families whose lines of transportation require additional church facilities within the district, and the small religious enterprises now there are of denominations which will not fellowship with us, and which, because of their attitude, cannot possibly minister to the major part of the Christian elements of the community.

A second vacancy appears in the rapidly growing region just east of the City Park Church parish. In this section there is no church of any kind whatever.

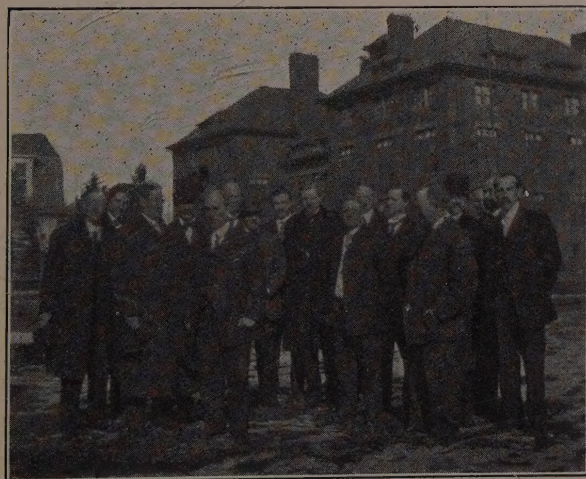
A third vacancy lies just north of the last named field. This is an exceedingly attractive district, with

lies just east of the Second Church field.

It is speedily apparent that Denver is one of the fortunate cities in which our churches have escaped the expensive and vexatious haphazard development not infrequently existing elsewhere. The consideration of a denomination's obligation to a whole city is shown to be possible, economical, and ultimately very happy. A policy of this character has brought to pass the result that in Denver about one family out of every twelve adheres to the Congregational church.

The criticism may be advanced against the half-mile radius for each parish, that it is much too small and that consequent spacing of churches is too close. In reply, it should be remembered that this radius is determined by the length of the legs of little children. A church upon whose ministries any considerable body of children cannot attend because of distance, is not faithfully caring for its most significant constituents. The

public schools in Denver are placed on a measurement averaging, for the same regions, very considerably less than the spacing of our Sunday-schools. Recently, two State Secretaries viewed this map hanging on our wall. The first promptly declared that the parishes were much too small. This Secretary works in a region the majority of whose churches are in the rural sections. The other Secretary came in the next day. He promptly declared that the square-mile parish was ridiculously too large, and that



THE CONGREGATIONAL MINISTERS OF DENVER

many Congregationalists living in it; but the presence of a healthy Presbyterian church argues for comity, which we should be glad to regard.

A fourth field, not yet quite ready,

no pastor could care for so many people. Fully half of this Secretary's time is devoted to the work in a great city. We will have to let the reader form his own judgment as to how



much territory should be assigned to any church.

The writer would plead with all the earnestness possible, in all our cities where the Congregational fellowship is at all considerable, that the Congregational church should renounce the idea of isolated churches living in guerrilla warfare, and adopt the inspiring conception of a church as big and as great as the whole city, and thereupon conduct a campaign to meet the forces of godlessness at every point with the concerted movement of a great and loyal army.

The financial aspect of this Denver missionary work is not less interesting. In all, we have nineteen churches now in operation. This Society has at some time in their history given aid to all but three of them. At the present time, eight of the nineteen are receiving financial assistance, but the total amount is only \$2,569 for the year 1911. This little sum represents the measure of our annual expenditure on a city of a quarter of a million population, in which we have the second largest Protestant work. In the last year whose figures are given in the Year-Book, we find that the churches which we have aided at some time or other contributed \$3,300 to the American Board, which represents an annual dividend of 128 per cent. paid to the foreign work alone, making no count of the other benevolences drawn from the same churches. The investment is certainly more profitable than the average of business.

It is only fair to say, however, that the expenditure which we are now making in Denver is far from adequate, nor is it as large in proportion to the population served as that which we are making in regions of rural character.

This sketching of the churches of a city will enable the thoughtful reader to glimpse many good hopes with even the ultimate possibility of the substantial solution of the problem of the city church.

## AN OLD-TIME BUGLE CALL

In these days when we are busy with "The Neglected Fields Survey" and thus facing afresh our obligation to carry the gospel of Christ to every community in our nation, it is interesting to turn back to the early annals of our Society and read words spoken in 1828, at the second annual meeting, by Rev. Beriah Green, of Vermont. In order to test the temper of the meeting the following resolution had been introduced:

*Resolved.* That it is not only important but practicable and ought to be the aim of this Society, to know that churches are planted and the preaching of the Gospel established and perpetuated in every township in the nation.

Speaking in support of it, Mr. Green expressed his faith and conviction in the following language:

I cannot for a moment believe, Mr. President, that the churches in this country will permit your enterprise—even when adjusted to the greatest scale of exertion—to fail for the want of funds. Spread out before them your designs, tell them your necessities, and they will pour their gold and silver at your feet and bless you in the name of the Lord as the chosen almoners of their bounty.

We are able to send the Gospel to every destitute community in the nation. It is adapted to the character and wants of every destitute community in the nation, and we dare rely on the Holy Spirit to make it effectual to their salvation. We ask not whether the inhabitants of this town and yonder parish are ready to receive the Gospel—are willing to sustain the institutions of religion; we only ask if they are men who need the redeeming mercy of a gracious God. We do not ask whether they are anxious to receive instruction at our hands; we are anxious to impart it. Tell us where they dwell; we ask no more. In the strength of God our Saviour, we pledge all.

Shall we not adopt this as our platform for the new year which begins April 1, and for all the years to come?

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To err in judgment is a most vital wrong; to continue to judge wrongly after the right is known, destroys character.—*Life Lines.*



# ANNUAL MEETING

Toledo, Ohio, May 7, 8, and 9

First Church, Rev. Geo. R. Wallace, D. D., Pastor  
Rev. Chas. W. Huntington, Chairman of the Local Committee.

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This Annual Meeting will give striking consideration to several matters of the first order of importance.

## THE NEGLECTED FIELDS SURVEY

This is the significant movement for the permanent adjustment of both interdenominational overcrowding and under-supplying on missionary fields.

Secretary L. C. Barnes, Chairman of The Neglected Fields Survey deputation of the Home Missions Council, will be the chief speaker.

## THE CHURCH IN THE OPEN COUNTRY

We are actually coming upon a solution of the problem of the decadent country church. Three speakers of national reputation will develop this subject.

## THE CARE OF THE STUDENT IN THE STATE UNIVERSITIES

This work, significant out of all proportion to the number of persons involved, proved to be the subject of foremost interest at the Midwinter Conference held in Madison, Wisconsin. It will be made the chief theme for a half-day's work.

## THE CHURCH IN THE CITY

The purpose of this study will be not to tell how awful the city situation is, but to show how it is actually being solved in a number of typical cases, and to indicate the lines of permanent procedure for its general solution.

Three working pastors will analyze the problem and construct the elements of the solution in so far as they are now possible.

## THE SOCIAL WORK OF THE CHURCH

This will be the chief subject for one significant afternoon.

## THE IMMIGRANT

A tangible exhibition of the Immigrant problem will be made by a reproduction of Ellis Island, with the examination and reception of immigrants enacted before the audience.

## A CALL FOR RECRUITS

This is the most serious part of the business of the Home Missionary Society. It will be made the culminating feature of the program, with addresses by President Davis of Chicago and Professor Hutchins of Oberlin.

## SEVERAL OF THE SPEAKERS

Rev. GEORGE R. WALLACE, Toledo.  
Secretary L. C. BARNES, New York.  
Rev. ARTHUR E. HOLT, Manhattan, Kansas.  
Dr. WARREN H. WILSON, New York.  
Rev. CHARLES E. BURTON, Cleveland.  
Rev. R. L. BREED, New York.  
Supt. W. B. D. GRAY, Wyoming.

Supt. W. G. PUDDEFOOT, Indiana.  
Rev. R. H. EDWARDS, Madison.  
Rev. CARL S. PATTON, Columbus.  
Rev. R. H. POTTER, Hartford.  
Rev. A. R. WILLIAMS, Boston.  
Pres. OZORA S. DAVIS, Chicago.  
Prof. W. J. HUTCHINS, Oberlin.

Mark the dates upon your calendar as RESERVED.



# MAVERICK CHURCH, EAST BOSTON

By Rev. Henry A. Atkinson, Chicago, Ill.

**T**WENTY years ago social life in East Boston centered about Maverick Church. It was a strong organization and had an influential part in the religious life of Massachusetts. But about this time the character of the population began to change, owing to the fact that the shipbuilding industry which had sustained the community declined to a point where it was no longer profitable. The increase in shipping facilities and the building of docks began to bring in a new class of people. Maverick Square heard a new language, and the streets were changed from their old conditions. The thrifty Irish were the first to settle in East Boston after the original settlers moved out. The Jews followed the Irish, and then came the Italians. This process went on until 1895, when the five-cent fare, with transfer, was put in force throughout Greater Boston, and during the next year one hundred and seventy-five members of the church moved away. In 1899, unfortunate administration within the church was the cause of losing more than one-half of the remaining membership, so that at the beginning of 1902 the evening service averaged only about fifty, and from this time until 1908 the church was barely existing.

The change in population was not such that the church's work was entirely stopped by having an overwhelming number of foreigners to deal with. There yet remained in the community a goodly number of substantial families, and many of those who were coming were English and Americans. But there was a feeling of uncertainty about the future. No family among the English-speaking people expected to stay in East Boston any longer than it would be compelled by economic conditions. With the rise of fortune there were hopes that the family might be able to move into the suburbs. The members of the church grew dis-

couraged. The burden seemed too heavy to bear longer, when Rev. John Hopkins Dennison, of Central Church, Boston, interested himself in the field. He saw that while there were more people than ever about the church, the church was not touching them, but he felt that if some plan were devised by which the work could be reorganized, it ought to succeed.

In 1908 Rev. Francis W. Pattison was in charge of affairs, and this same year Rev. Albert R. Williams, who had been abroad studying social questions, after being graduated from Hartford Theological Seminary, came as Mr. Pattison's associate in the work. Both men were alive to the fact that the mission of the church is to bring the kingdom of God on earth. East Boston appealed strongly to them as a place where a social application of the Gospel was especially needed. Maverick's fine building and splendid equipment made it an ideal place for doing such a work.

In beginning operations in Boston, the leaders were wise in working from the center outwards. Mr. Williams was especially known as a radical, but his success and entire devotion to the cause of Christ soon gave him the confidence of everyone. I asked a leading man of East Boston the other night what he considered the most significant thing in connection with Maverick Church, and without a moment's hesitation he replied, "Mr. Williams."

After one year Mr. Pattison's health failed, and he had to give up the work. Since then Mr. Williams has had full charge, and Rev. W. E. Jones has been associated with him. At the present time there are, besides the two ministers, two visitors—Miss Euphemia Drysdale and Mrs. Fannie E. Kible.

The program of the church is a strenuous one, yet there are no waste motions. Its doors are open seven



days a week; it attempts forming as well as reforming character. It has from one thousand to twenty-four hundred people in attendance at all its different clubs and meetings throughout the week. It provides a live Sunday night service, with music and inspiring address. Frequently the attendance at these services reaches nearly a thousand. Some of the leading speakers in the United States have spoken from the pulpit of Maverick Church.

Even during the summer the church is able to keep up its activities almost to their normal point. Its extension work provides excursions, picnics, and vacations to the people of the neighborhood. Last year more than three hundred people were taken care of in this way. Its social rooms are in a large measure substitutes as club rooms for the saloons in the neighborhood.

The literary and musical entertainments of the church are as popular and



MAVERICK CHURCH

far more helpful than any other kind of amusement offered in the district. Its forum is open for the discussion of the live social questions of the day, but at the same time it seeks to conserve the best traditions of the church, and is interested in propagating no theory; its only mission is to serve. It does not look back to the good old days, but is looking forward to the golden days ahead. Last year it raised nearly four thousand dollars toward its own expenses. There is no institution in any community that is paying a larger dividend in service and in character than is this church.

One of the commonest words used in connection with the work is "boost." There is a boosters' club, boosters' brigade, and everybody is a booster for the institution.

The value of the men's club in the local church is vindicated by its success in Maverick Church. This club meets every Wednesday evening from seven to ten o'clock, and it is a live, wide-awake affair. No man can go by the building and not realize that something is going on inside. An orchestra accompanies the singing, and the snare drum helps in no small degree the efforts of the orchestra. The popular songs of the day are sung interchangeably with the religious hymns. The subjects of the meetings range all the way from the discussion of fundamental Christianity to the latest freak in current legislation. Running over some of the printed matter of the club, we find such subjects as "Why Men Get Drunk," "Why Women Are Out of Work," "The Problem of Unemployment," "Child Slaves of America," "Mission Work." Any man who speaks before the club must be willing to take just as hard blows as he gives, and there is hardly ever



REV. A. R. WILLIAMS

a speaker who escapes a grilling. On a hot night the men will take off their coats to make themselves comfortable, and a perfect spirit of good fellowship prevails. The latest and best methods of advertising are used, and Mr. Williams and his workers are not afraid of any plan that gets results. Through this club notorious men have been won to the church; gamblers and drunkards have been reformed. Every type of man is used, and is learning that he has some value. Many a man has been won to a better life. Every Wednesday night from fifty to one hundred

and twenty-five men gather here. Such a church cannot help making an impression upon the community.

The Sunday-school, under the direction of Mr. Jones, has grown in one year from an enrollment of four hundred and sixty-six to eight hundred and forty-nine. In November, 1909, Mr. Jones organized a men's Bible Class, with three members. At the end of the first year sixty-seven men sat at the banquet. The average attendance for the year was twenty-eight. There are now forty-five members of the class, and several ex-members are teaching in the Sunday-school. No man becomes a member of the class until the second Sunday he attends. Mr. Jones always tells the men when they join the class that they are not there to be entertained, but to be helped in finding Christ and the fellowship of the church. Fourteen men out of this Bible class have joined the church during the last year. One member had not attended Sunday-school for fifty years. About a year ago he began to come, and at the last communion he was taken into the church. He is seventy years old. Mr. Jones also organized a Bible Extension Class in January of the pres-



ent year for those who cannot attend the Sunday sessions. The membership of this extension class is at the present time fifteen. The class meets at Mr. Jones's home every Wednesday evening. Many have been reached in this way who could not be brought into the regular Sunday-school. The interest is intense and the discussions last for about an hour and a half. New men come in every night. The question and answer method is used in this extension work. The Sunday-school is organized along modern lines and is a real asset in that it is getting hold of and developing the young people, and teaching them to think of the church work in terms of the community.

The success of the work of Maverick Church emphasizes the fact that *the church, in order to save itself, must*

the church they are easily led to look to the higher and truer friendship of Jesus Christ. The personal touch and the inspirational meetings in the church building have wrought wonders. What has been done in Maverick Church can be duplicated anywhere.

The creed of the church is expressed in these words, "I believe in God as revealed in Jesus Christ. I want to do my part in advancing on earth the kingdom of God, and I promise to strive to walk in the way of Jesus."

Methods do not make the church. Every plan that succeeds, every force that touches human life has been adopted. The first thing was to get the people, the second to do something with the community that was worth while and thus inspire the people to do something for themselves, the third to train the hearts and minds and con-



THE MEN'S CLUB OF MAVERICK CHURCH

*save its community. Maverick Church does this in terms of East Boston. Men all over the city feel that Mr. Williams with his corps of workers is a real asset in their common life. Underlying everything is the recognition that what men need most is friendship, and through the personal friendship of the workers in*

sciences to view society and their relationships through the eyes of Jesus Christ.

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Not in the sacred shrines alone  
Which chime their summons unto me,  
Would I look to Thy heavenly throne;  
But everywhere would worship Thee.  
—Selected.

## FIRST BILLS

“ALL beginnings are hard” is excessively true of the church in the great modern city. The custom runs about in this wise:

A community is discovered to need a church; fifty people are ready to form the charter membership. But a church without an edifice is a soul without a body, doubtless just suited to Heaven, but not a going concern on earth.

If the new enterprise is to be located in a congested region, the people there are poor; if it is to be placed in a new section, the people are loaded to the limit in paying for their homes. There is in neither case a reserve margin for church building.

Fortunately, the Home Missionary Society can help on the minister's account. An urgent canvass turns up a few hundred dollars toward a lot. If we can pay for a lot, then we may be able to borrow enough for a cheap chapel, and hope for growth in numbers to make ultimately possible the payment of the whole thing, provided also that the Building Society may have funds to grant five hundred dollars and to lend a thousand dollars for the last bills.

We would like to have a conspicuous corner lot, and a large one—just the kind the saloons and drug stores can afford. We think the message and ministry of the church merits such setting. But lots of this character are always the most expensive, and even the cheapest city land is dear. We look upon the corner lot, sigh, and walk down a side street until we find a spot that is much lower priced, and, it may be, in the middle of a block. We crowd into that hole, and, setting up a little, inexpensive chapel, we pull the hole in after us.

The entire plan is operated on the basis of a minimum outlay of money. Thus the infant church comes into the world with the least possible amount of vitality that will still give it breath.

This sort of a thing is so cheap that

it can be duplicated by anyone else without great strain. Consequently as soon as our church gains some promise, another denomination concludes that it should have a share in the possibilities of the case, and in goes a rival church on the same lines, and then another, and so on until the subdivision of the community strength either prostrates the whole collection, or one or two by some turn of fortune get a running lead and capture the neighborhood and drain the others dry.

Meanwhile the whole assortment of churches depends upon missionary aid, with no early hope of escape.

The whole thing hinges upon the inability of the first church to meet a heavy initial expense, thus giving it an unsatisfactory position in the community by which the ungodly are confirmed in their disregard for the church, while the godly are not convinced that the thing they have could not be greatly improved by lining up with the vague but glowing promises of some other denomination.

To cap it all, we find that where this cheap beginning is not deemed tolerable, no beginning at all is likely, with consequent neglect of many significant situations.

The remedy is obvious and difficult. Let the denomination set seriously about the task of establishing for each considerable city a fund large enough to enable each church as it is born to have an abundantly good physical equipment. The amount needed will, of course, vary with land values and with other characteristics of each district, but in each instance buy only the lot best adapted for church uses, regardless of cheaper places available, and get enough land to give the plant an ample setting, with full allowance for expansion. In most states, this land would be held tax free, and if in time the church should move, the sale of the site would enrich the church immensely. Upon this adequate parcel of ground, erect a really good building, costing, in a city of 150,000 popu-



lation, say \$25,000 to \$50,000 for the edifice alone. Our Roman Catholic friends can give us some good instruction on this.

This money might be obtained by subscription to a permanent fund, the income only to be used when the accumulation is large enough. Or some failing downtown church, when sold, might be turned into the denomination as a whole, to constitute such an extension fund. It is only just to say that those who sell the old churches are seldom those who paid for them. Morally, the proceeds belong to the entire denomination, while the "unearned increment" which makes the sale of the land so profitable is really created by the growing city.

Another source of such a fund might be in the nation-wide body of the denomination. A large sum, the

gifts of a whole great church, could be most wisely expended in just this way, to accomplish an ultimate economy, to discourage unworthy denominational competition, and greatly to strengthen the position of the church in the large city.

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The work of Home Missions is the mightiest call to men to-day. It is a call for a deeper spiritual life in the church and for a greater devotion to the Master. This secured, all else will come. Let vital godliness at home decline and there will follow a falling off in contributions and in volunteers for the work abroad.—Board of Home Missions, Presbyterian Church South.



INTERIOR FIRST CONGREGATIONAL CHURCH, TOLEDO, OHIO  
Where the Annual Meeting is to be held. See announcement on Page 11.



# THE TREASURY



## MONTHLY COMPARATIVE STATEMENT

By Willis E. Lougee, Treasurer

### FEBRUARY RECEIPTS

	Churches	Sunday schools	C. E. Societ's	Women's Societies	TOTALS	Individual Contribut.	Constit. States	Income	Legacies	TOTALS
1911.....	\$4,360.70	\$158.05	\$ 75.22	\$ 755.72	\$ 5,349.69	\$1,491.35	\$3,101.47	\$ 862.74	.....	\$10,805.25
1912.....	3,886.61	518.17	233.59	1,368.50	5,951.87	1,001.50	3,481.63	1,616.45	.....	12,051.45
Increase. ....		360.12	158.37	607.78	602.18	.....	380.16	753.71	.....	1,246.20
Decrease. ....	524.09	.....	.....	.....	.....	489.85	.....	.....	.....	.....

### FIRST ELEVEN MONTHS OF FISCAL YEAR, ENDING FEBRUARY 29, 1912

	Churches	Sunday schools	C. E. Societ's	Women's Societies	TOTALS	Individual Contribut.	Constit. States	Income	Legacies	TOTALS
1911.....	\$53,388.46	1,616.78	\$378.93	\$12,746.67	\$68,130.84	\$23,475.95	\$26,052.52	\$17,333.18	.....	\$134,992.49
1912.....	52,910.80	2,151.50	766.43	14,798.26	70,626.99	15,639.17	30,438.84	17,554.32	.....	134,259.32
Increase. ....		534.72	387.50	2,051.59	2,496.15	.....	4,386.32	221.14	.....	.....
Decrease. ....	477.66	.....	.....	.....	.....	7,836.78	.....	.....	.....	733.17

We have been greatly encouraged by the letters received during the first eight days of March in response to a letter sent to quite a large number of friends interested in Home Missions. Over six hundred responded with checks, money orders, or cash, and with these gifts came words of the deepest sympathy and love for the Home Missionary Society and its work. Not for many years have there been such warm expressions and practical tokens of interest.

From an analysis of the figures, we find there has been for the fiscal year just closing a gain in contributions from Constituent States, Women's Organizations, Christian Endeavor Societies, and Sunday-schools, all of which is very encouraging. The plan of studying Home Missions in the Sunday-schools and Christian Endeavor Societies during the month of January has been proven a success. We would estimate that over one thousand children sent in gifts of 25 cents or upward. Several hundred sets of the large charts have been sent to various Sunday-schools and Endeavor Societies, which would certainly increase the interest of our young people in Home Missions.

We wish to extend our sincere thanks to all our friends who have helped us during the past year by special gifts and by personal words of sympathy and encouragement. It has been a good year, and we are confidently looking forward to the year before us, which promises great things for our Society along every line of its activities.

We receive inquiries concerning Conditional Gifts almost daily, showing that this method of planning for the future good of the Society is becoming more and more popular.



## HOME MISSION HELPS FOR CHRISTIAN ENDEAVOR TOPICS

The topic for the April missionary meeting is "The Home Missions of My Denomination. A Bird's-eye View." The following leaflets, etc., of our publication are particularly applicable for use in connection with this subject:

### In General—

"Handbook of The Congregational Home Missionary Society."

"The Evolution of Home Missions."

"The American Frontier of To-day."

"Outline of the Fourfold Field of The Congregational Home Missionary Society."

Joint handbook of the seven Congregational missionary societies.

### In the East—

"In the Italian Quarter of New York."

See various articles on the Eastern field in *The Home Missionary* for November, 1908.

### In the West—

"The Formative Period." Are we meeting our responsibility in the West?

"Real Pioneering." Present-day pioneer conditions in Colorado.

"Montana in the Making." Resources, possibilities, development, home life, woman's work, the Montana Band.

### In the South—

"Circuit Riding by Motor Boat." Sketches of the work of the "Florida Home Missionary Navy."

### For Foreigners—

"What Does Home Mission Work among Immigrants Mean?" The attitude of the Home Missionary Society on the question.

"The Far-reaching Effects of Home Mission Work." How home missions help foreign missions.

"Our Slavic Work."

"Daily Tasks on Ellis Island."

### Among the Miners—

"Black Diamonds, and what they cost in life and character." (Pennsylvania.)

### In the City—

"Congregationalism in the City." The chief problems involved in city evangelization.

"The City's Challenge to the Congregational Church." A study of the conditions.

Any of the above will be sent free of charge. Address The Congregational Home Missionary Society, 287 Fourth Avenue, New York City.



## WOMAN'S DEPARTMENT

Conducted by Miss Miriam L. Woodberry



## THE THANKS OF MARY ALICE

[Note.—In the agitation incident to the establishment of the Apportionment Plan, the real value of the box work, which cannot be catalogued in dollars and cents, is in danger of being minimized. We are sharing this month the following letter of appreciation written by the eight-year-old daughter of one of our missionaries, whose invalid mother was unable to acknowledge the gift promptly.]

January 20, 1911.

DEAR KIND LADIES AND LITTLE BOYS  
AND GIRLS:

Mamma said they had been in the ministry a long time, but the last barrel and box were the biggest surprise and brought the most happiness.

She has been ill a long time and I know she will get better now. She puts on her easy-to-get-on clothes without any bands and sits by the fireplace in her chair Papa made her out of a barrel. She is so thankful and says her robes help her to be

patient. Some day she is going to write you a letter about that book "Peace, Power, and Plenty." I have read "Climbing the Mountains" and gave it to a family of eight boys for Christmas. I am reading "Grandmother Dear" and will give it to some little girls I know. We unpacked the barrel the day after Christmas, and Mamma just cried all the time. She said you were too kind. We kept saying, "Oh, look! Oh, my! See this! Just see! Gracious, what next! So pretty! Oh! Oh! Oh!" You could never

know how happy we all were. My shoes were just worn out and Papa needed his, too. I could write all year about the barrel, for everything, even every little paper doll, was received with joy, smiles, laughter, and tears. We eat on our pretty dishes every day. I hid the white pitcher for Papa's Christmas present to put on his study table. I hid the glass cream pitcher and spoon holder for Mamma, and the big pretty spoons. I see something new on the dishes every time I eat. I unpacked them and I laid the first piece of excelsior down on the floor. I didn't know there was anything in it. When I got the dishes all out and hid, I put the excelsior back into the box and found the platter split in two. I cried and cried, just as if I had broken it, and my heart ached so bad, for maybe I did break it, though Mamma says she thinks the pressure of the lid must have done it some way. Anyhow, she said it was all for good, and must mean we were not to eat meat. We don't eat only fish but once in a great while.

I am just aching to tell you. I am going to have a brother. He is nine years old and very poor and little. Mamma and Papa could not help taking him, though they can hardly get all my shoes since Mamma is sick and can't give lessons and paint great pictures to sell—for his mother died and people took all the rest of the children but him, and he was so little and sickly he wouldn't be of any good to anybody. We are going to love him and I am going to give him half of all I have to eat. I can't give him half of what I wear, you know, though I am going to give him my browny overhaul suit and cap and gloves and pair of mittens. He comes from a bad family, but is so little and good himself—smaller than I am. He don't know how to act in a minister's family, but Mamma says I can teach him nice ways if I act nice myself every day and always. I am sure I try to be good, but now I will just try and think hard and try and try, even to tying my shoestrings straight, so he will

learn right. For it would be too bad to have him grow up wrong, poor little boy, when his mother is dead and he is all alone now. Mamma will make him some clothes out of Papa's when she can. I wish we had known about him before Christmas, so he would have gotten something in the barrel too. Wouldn't he have been happy? He can sing and Mamma will teach us some nice songs. I am going to college, and I want him too to go, so I am praying to God to give us something to send him with, if he lives to grow up. Mamma will teach him to play on the piano and Papa how to work. I wish all the little boys and girls of your good church would pray for him and me too, so I can teach him. We will have nice times reading the books you sent and playing the games. I am going to set my old hen twice over and raise her chickens by hand and sell them and buy him a sailor blue suit. He has brown eyes and I think he will look very pretty in it.

I wish some one would shake hands and smile and say "thank you" to every one who sent anything in our barrel. I will put in a draft to all the little boys and girls for mine. I love them and pray for them to be good and happy.

MARY ALICE ———.

A general missionary in North Dakota says: "Missionary boxes fill the gap between suffering or abandonment of the field, and comfort. If those who prepare them really knew what they mean, I am sure it would give them great joy in service."

No one can overestimate the value of the Church in the life of our country. It stands for everything that is right and is opposed to everything that is wrong. The work of Home Missions has been the most important factor in bringing America to its position of influence and power in the world.—*Board of Home Missions, Presbyterian Church, South.*



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## COMMUNICATIONS

Relating to the work of the Association may be addressed to the Corresponding Secretaries; letters for "THE AMERICAN MISSIONARY," to the Editor, at the New York Office; letters relating to the finances, to the Treasurer; letters relating to woman's work, to the Secretary of the Woman's Bureau.

## DONATIONS AND SUBSCRIPTIONS

in drafts, checks, registered letters, or post-office orders, may be sent to H. W. Hubbard, Treasurer, 287 Fourth Avenue, New York; or, when more convenient, to one of the District Offices, 615 Congregational House, Boston, Mass., 19 South La Salle Street, Chicago, Ill., or 21 Brenham Place, San Francisco, Cal. A payment of thirty dollars constitutes a Life Member.

**NOTICE TO SUBSCRIBERS.**—The date on the "address label" indicates the time to which the subscription is paid. Changes are made in date on label to the 10th of each month. If payment of subscription be made afterward, the change on the label will appear on the next number. Please send early notice of change in post-office address, giving the former address and the new address, in order that our periodicals and occasional papers may be correctly mailed.

## FORM OF A BEQUEST.

"I GIVE AND BEQUEATH the sum of——dollars to the 'American Missionary Association,' incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

## CONDITIONAL GIFTS.

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person.

# THE AMERICAN MISSIONARY ASSOCIATION

## EDUCATIONAL WORK IN THE SOUTH.

**COLLEGES AND THEOLOGICAL SEMINARIES.**—ALA.: Talladega, Talladega College. Miss.: Tougaloo, Tougaloo University. TENN.: Nashville, Fisk University. GA.: Demorest, Piedmont College. Atlanta, Atlanta Theological Seminary. D. C.: Washington, School of Theology, Howard University.

**Secondary Institutions.**—ALA.: Florence, Burrell Normal School. Marion, Lincoln Normal School. Mobile, Emerson Institute. FLA.: Fessenden, Fessenden Academy. Orange Park, Orange Park Normal School. GA.: Albany, Albany Normal School. Athens, Knox Institute. Macon, Ballard Normal School. Marshallville, Lamson School. McIntosh (P. O. Thebes), Dorchester Academy. Savannah, Beach Institute. Thomasville, Allen Normal and Industrial School. KY.: Lexington, Chandler Normal School. LA.: New Orleans, Straight University. Miss.: Meridian, Lincoln School. N. C.: Beaufort, Washburn Seminary. Enfield, Joseph K. Brick Agricultural, Industrial and Normal School. King's Mountain, Lincoln Academy. Troy, Peabody Academy. Wilmington, Gregory Normal Institute. Saluda, Saluda Seminary. S. C.: Charleston, Avery Normal Institute. Greenwood, Brewer Normal School. TENN.: Memphis, Le Moyne Institute. Grand View, Grand View Normal Institute. Pleasant Hill, Pleasant Hill Academy. TEXAS: Austin, Tillotson College. VA.: Cappahosic, Gloucester School.

**Elementary Institutions.**—ALA.: Athens, Trinity School. Fort Davis, Cotton Valley School. Joppa, Normal and Industrial Collegiate Institute. GA.: Beachton. Miss.: Clinton, Mt. Hermon Seminary. Moorhead, Girls' Industrial School. Mound Bayou, Normal Institute. N. C.: Blowing Rock, Skyland Institute. Hillsboro, Lawndale, Douglass Academy. Lynn.

**Affiliated Institutions.**—ALA.: Cottage Grove, Cottage Grove Industrial Academy. Kowaliga, Academic and Industrial School. Thorsby, Thorsby Institute. GA.: Brunswick, The Normal School. Cuthbert, Howard Normal School. Forsyth, Normal and Industrial School.

**Ungraded Schools.**—GA.: Andersonville, Glennville, Hagan-Bethel, Hagan-Eureka, Marietta, Rutland, Trinity. LA.: Lake Charles. N. C.: Burlington, Dry Creek, Gibsonville, Haw Branch, Haywood, High Point, Little's Mills, Maratock, Mt. Gilead, Oaks, Pittsboro, Rockingham, Strieby, Tempting. S. C.: Greenville.

## CHURCHES.

*Number of Churches.*—Alabama, 18; Arkansas, 1; District of Columbia, 3; Florida, 1; Georgia, 25; Kentucky, 9; Louisiana, 12; Mississippi, 6; North Carolina, 52; Oklahoma, 3; South Carolina, 6; Tennessee, 22; Texas, 10; Porto Rico, 10.

## INDIAN MISSIONS.

*Educational Work.*—Santee Normal School, Neb.; Elbowoods, N. D.; Reno, Mont.; Black Lodge, Mont.; Likeley, Modoc Co., Cal.

*Churches and Stations.*—Santee Agency, 3; Rosebud Reservation, 9; Cheyenne River Reservation, 12; Standing Rock, S. D. and N. D., 12; Fort Berthold Agency, N. D., 5; Crow Agency, 3; Cape Prince of Wales, Alaska.

## CHINESE AND JAPANESE MISSIONS.

*California Oriental Mission.*—Bakersfield, Berkeley, Fresno (2), Los Angeles (7), Marysville, Oakland (3), Oroville, Pasadena (3), Riverside (2), Sacramento, San Diego (2), San Francisco (6), Santa Barbara, Saratoga. WASH.: Seattle.

*Hawaiian Evangelical Association.*—Hawaii, Keleakekua, Kukuihaele, Hilo; Maui, Wailuku, Puunene; Oahu; Honolulu; Kauai, Makaweli.

## PORTO RICO, W. I.

*Educational Work.*—Santurce, Blanche Kellogg Institute.

*Church and Mission Work.*—Fajardo and Out-Stations, Humacao and Out-Stations, Naguabo, La Ceiba, Luquillo, Yabucoa, Las Cabezas.





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## FIVE MINUTES WITH THE EDITOR

Our American Missionary Association pages in March were devoted to reports from some of the churches planted and sustained by the Association. It was possible to give samples only from the one hundred and forty-one, twenty-seven of which are in the Southern Mountains, not to mention seventy additional mission stations. We wish we might have illustrated these articles with pictures of the churches, but since we ceased to issue our magazine distinctively with its former thirty-two pages, illustrations can be used only when they are positively needed to illustrate.

In this number for April, we call attention to Christian work in our schools. With life and influence before them, this is not formally designated as "church work," but emphatically, church work it is, and under most hopeful conditions. No churches anywhere in the South are doing more effective church work than are our Christian schools. The saving power and influences of our Christian schools are not sufficiently realized by those who regard this kind of missionary endeavor simply as "educational." The American Missionary Association is not merely engaged in a matter of pedagogical instruction and training. It has a higher purpose, and a larger thought, than a good school or a good farm. People who sometimes ask if certain schools could not be discontinued when public schools come somewhere near them simply do not know what they are talking about. Let it be remembered that the public school for Negro youth does not ask for *Christian* teachers. Indeed, in most cases ordinary devotions in school are not permitted. The Christian school is educationally far in advance of the public schools for Negro youth, and it cannot be relegated with any justice to the narrow realms of mere pedagogy of public schools.

Pedagogy is a matter of theories and methods which are sometimes in fashion and sometimes out of fashion, but pedagogy is not education. Education takes in the development of spiritual as well as of mental activities. To direct it is a question of personality, and a potential personality which can inspire and quicken the mental life is an educating force above any person's theories or methods. Let this personality be consecrated, and we have education. Therefore, kind reader, if your heart inclines you to read about our schools, we hope you will recognize that they are not pedagogical institutions, but are centers for educational enlightenment of souls.

# A CALL FOR MISSIONARY TEACHERS

By Lura Beam

**I**F you want to go to Korea, I hope you will go. The people who yearn for the foreign field are probably those who do its work well. If you want to bring about civic improvements in your own city you are surely needed. If there is a place in your own home which no one else can fill, you ought to fill it. If you want to become a missionary under the Presbyterian, Baptist, Methodist or any other Board of Missions, I hope you may be accepted. If you want to work under this Association, among the Indians, the Porto Ricans, or the Mountain Whites, I hope there may be a place for you. But for the sake of another people whose needs are perhaps not so well known, whose struggles are perhaps not so sympathetically viewed, I would like to tell you of the opportunity for missionary service among the American Negroes. Perhaps you do not think of them as Americans. "Nigger," is a more commonly accepted term. If you ever say it, I know that you belong to the ranks of those who do not understand.

There is no united country, despite our cheerful vociferations. For the Northerner, beyond Mason and Dixon's line lies another country—"a white man's country" some of its political representatives have called it, and in this land in due subjection live the majority of our ten million Americans who are black. "Black" in this case means various things. It means black skin, thick lips, wide nostrils, woolly hair. It means golden hair, blue eyes, Caucasian features and a skin as fair as yours or mine. The latter type is infrequent of course, but a colored ancestor can make even so characteristic an Anglo Saxon combination mean "black" throughout generations. It means also all possible combinations of hair, eyes and pigment between these two extremes. Occasionally, it means culture and prosperity. Usually, it means ignorance and

poverty. Indeed, so often does it mean ignorance and poverty, that those conditions are considered representative of the Negro race. Suppose they are, shall they be changeless? Have any conditions in the history of the world been changeless?

The schools of this country have done much toward changing the Negro's mental horizon of 1861. In this same year, the Association founded its first school for Freedmen. Fifty years later we have in the South sixty-six schools for Negroes ranging from the ungraded parochial school which ekes out to six or seven months the two months' term the community furnishes, to the Negro college and professional school. Educationally, we are working according to the best lights of modern pedagogy—and modern pedagogy is entirely in accord with "the spread of the Kingdom on earth." The work of the first six school years is fairly orthodox when compared with the program of a strictly modern school, the chief difference being greater emphasis laid on biblical stories and quotations than would be permitted in a public school. With the seventh grade begins a differentiation of courses, in an attempt to bridge the gap between Grammar and High School. Students who are having their last years in school must have all possible strength added to their crude life equipment. Others must be safely guided into the High School.

Our High Schools are an earnest attempt to fit community needs. The High Schools in large cities, for example, Memphis and New Orleans, have many departments. College preparatory, General, Commercial, Vocational and Normal; besides extension work in whatever departments it seems advisable. For instance, methods of teaching demonstrated before colored teachers of a county are carried into every country school there represented. A more suitable pro-



gram has been made out for small city high schools; yet, another for local vocational schools; something quite different, for Agricultural High Schools in the rice swamps of Georgia and elsewhere. Work in music, sewing, cooking, housekeeping, drawing, wood and ironworking is a part of every program; there are two Bible courses, the eighth-grade one of biographies calculated to appeal to adolescent interests at that time, the eleventh-grade course, tracing historical development in some detail.

Such is the general plan of our school ministry made last year to nearly 15,000 pupils. As to what they absorbed, or can absorb, the incredulous Northerner says, "Can they learn anything?" Many unbelieving Southerners say, "They can learn nothing." All things considered, they are exactly like other people.

An increasingly large number of Negroes deserves the term well educated. We find some from such families in most of our schools. A still larger number belongs on the other hand and their disadvantages ought to be fairly considered. The greater part of our pupils comes from the latter source. Behind them lie centuries of barbarism, over two hundred years of slavery and fifty years of "freedom" during which have been hastily gathered much of the veneer and some of the truth of civilization. They live in rented two-room cabins, father, mother and "eight or ten head" of children. The well-meaning and usually hardworking parents can neither read nor sign the school reports. Superstition, the inherent quality of human nature, is daily fed. There are no books, or practically none; if there were, the parents, still well-meaning, would not permit their use because "They needs the time fo' they lessons." Food is insufficient, mal-nutritious and taken at hit or miss intervals. The duty of contributing three or four hours daily to the wash-tub, the ironing-board, in service, or running errands, takes strength, and, in the case of younger children, much

needed play time. Whipping is the most frequent form of punishment in the home. The position and feeling of inferiority are constantly ground in. The surroundings and outlook of associates are no broader than their own. There are no parks or places of amusement. Their world centers in the school and church; from the pulpit of the latter they listen unshrinkingly to the crudest interpretations of the Protestant faith. The fear of death and the torments of everlasting punishment are screws remorselessly turned to bring the untutored, emotional, but intensely religious people to the "mourner's bench."

These are the influences of nineteen hours of the twenty-four in the day. School lasts about five hours. If you and I were in their places, no matter what we learned from books in the five hours, do you not realize that we would have our limitations? Notwithstanding such drawbacks, occasionally, there arises from what we would call "nothing," a full-blooded Negro who rivals the achievements of the sons of the older race at institutions like Columbia and Yale Universities. Presumably, the Ethiopian may change his birthright, though he cannot "change his skin."

There are, of course, traditional qualifications for the school teacher and the missionary: "Sound health, a liberal arts education, professional training, the spirit of Christian service," are necessary and primary requisites, but plus these you must take with you to the field an unswerving determination to study the Negro. To get beneath the surface of things, you must do a great deal more than can be done in the school room, otherwise too many essentials may be sealed. I have known a class of fifteen eleventh-grade pupils, only one of whom had ever read a book through; I have known a class of thirty-five tenth-grade pupils, not one of whom (even in a North Carolina winter) slept with his window open; I have seen a girl dying of tuberculosis in a tiny room, the two windows nailed down, the

ragged blue curtains drawn; a high school senior, twenty years old, has pleaded with me to put an iron in the fire because, "An owl hooting sure means death;" a boy of twenty who had taken his old mother to the swamps for refuge in the race riot of a few years previous, explained his silence during the singing of America with the bitter "I have no country." Can exclusive classroom work remedy these things?

The homes of students are an excellent index to their personality. Books on the Negro problem, both prejudiced and unprejudiced, give further insight. The churches and public meetings, entertainments, etc., explain many tendencies of the child who

comes to school to you. Any teacher must unfailingly study her pupils, though the difference be apparently only such as is caused by individuality and years. How much more patiently then must the Northern Caucasian study the view point and standards, superstitions and ideals, home and race of the Southern Negro? Not only time and individuality, but geography and race have come between. Only study, personally most sympathetic, scientifically most unprejudiced, can in any way span the gulf in our vision and interpretation of life.

If you want to enter our work for the American Negro, I hope you will come.

## THE SIXTY-SIXTH ANNUAL MEETING OF THE A. M. A.

THE SIXTY-SIXTH ANNUAL MEETING OF THE AMERICAN MISSIONARY ASSOCIATION will be held in Buffalo, N. Y., in the First Congregational Church; opening Tuesday, October 22nd, and continuing through the evening of the 24th.

A cordial and unanimous invitation from the churches of Buffalo was extended to the Executive Committee of the American Missionary Association through Rev. Frank S. Fitch, D.D., pastor of the First Church of that city. The place of holding this annual meeting has been a subject of uncertainty on account of the fact that the date of the next National Council had not been definitely determined until recently. At the Sixty-fifth Annual Meeting in Chicago last October, cordial invitations were extended to the Association which were greatly appreciated. One coming from Seattle, Wash., was very inviting. To reach that great western region with the large message which the American Missionary Association is able to present, and to catch the inspiration of the earnest and far-reaching visions of prairie and mountain would surely

have been a delight to all able to gather at this meeting. The uncertainty with regard to the time of the meeting of the National Council for 1913 led the Annual Meeting at Chicago to commit the matter of the place of the Sixty-sixth meeting to the Executive Committee.

Buffalo presents a center of especial interest. It is within easy reach not only of New York State, but also of the whole group of states of the Interior. In this important center the meeting should be of unusual interest, where great questions, National Educational and Christian will be discussed.

We call especial attention to the fact that every contributing church, each local association and state conference has full delegate representation at this meeting. There can be no method by which a more representative body can be gathered than is provided in the Constitution of the American Missionary Association. At one of the annual meetings in New England, there were 1,008 voting delegates present at the meeting. Still, this sound and wholesome principle of delegate representa-



tion will not work itself. Pastors and churches must see that delegates are elected or this representative character of the meeting will be limited in

its value. These delegates should be elected as early as possible and their names forwarded to the Entertainment Committee of Buffalo. C. J. R.

## FARMERS' DAY AT JOSEPH K. BRICK SCHOOL

The Third Annual Farmers' Day Institute of Joseph K. Brick School, Enfield, N. C., was held February 22, 1912. There were over two hundred farmers and a large number of visitors present besides the teachers and student body. A large number of ministers, lawyers, doctors, teachers and business men were present from Raleigh and the surrounding country. Mr. W. N. Hutt, State Horticulturist, gave an interesting address on fruit growing and answered many questions as to the best methods, and Mrs. Hutt on woman's place in the home, with helpful suggestions on the training of children and the preparation of food. She especially warned the people against the evils of patent medicines and stimulants.

Mr. J. L. Burgess, of the State Department of Agriculture, spoke upon soil fertility and answered numerous questions of the farmers on the subject. The entire occasion was one of great interest.

Treasurer Hubbard, who was present, brings to us the address delivered by Mr. Charles L. Coon, Superintendent of Schools, Wilson, N. C. The address of this gentleman, a Southerner of influence, is significant of the harmonious relations of the two races in the State of North Carolina, when each race is willing to do rightly. Treasurer Hubbard also addressed the school, speaking from his long and large experience, and assisted to make the occasion memorable.

## HAS NEGRO EDUCATION MADE GOOD?

Charles L. Coon, Superintendent of Schools, Wilson, N. C.

From the beginning of our government in 1787 to the end of slavery in 1865, more than 75 years, the opinion of Southern statesmen was well nigh universal that the black race and the white race could not live in peace and in freedom side by side. All kinds of calamities were predicted, if Negroes and whites were both to be free in the same country. It was declared that no superior race and no inferior race could both be free and at peace in the same territory, living together with equality before the law.

Therefore, in slavery days, the statutes were framed by the white race so that the slave could not be legally taught to read and to write, could not have the right to contract a legal marriage, or have the legal right to dispose of his time, as he saw fit. These repressive statutes of slavery days yet rise to plague both races and their effects can yet be seen in our whole social structure.

But we have now had nearly 47 years of freedom for the white and the black race, side by side in the

same country. None of the calamities predicted as a result of the abolition of Negro slavery has resulted. The truth, therefore, seems to be that freedom for both races is the only condition under which these two races can live together in real peace. One thing is certainly true. The calamities predicted to follow the abolition of slavery have not yet overtaken us. And it would certainly take a pessimist of the deepest dye now to predict that such calamities will ever come as were once thought inevitable, if the black man was given his freedom to live side by side with the white race. I feel justified in saying, therefore, that the years to come are going to show that the white race and the black race, contrary to the prophets of old, are going to live together in peace and quiet, each helping the other along the road to material and spiritual success. But the white race can, by short-sighted prejudice, hinder the black race in its march toward material and spiritual success by denying it the fair and just protection of the laws

or by denying it the largest privilege of education of which it is capable. And the black race can hinder the largest development of the material and spiritual resources of itself and the white race by prejudice and by failure to make the most of the material, moral and educational opportunities which our times afford.

I take it for granted, therefore, that no right thinking man of the white race at this time would deny to the black race equality before the law, or the right to work to the best advantage of himself and his family in any honorable occupation, or the right to acquire property. Certainly, no one objects to the black man of the South making one-half our cotton-crop which is the one crop which gives the South pre-eminence in the agriculture of the country. Such freedom for the black race has been established in the thinking of every one. And to say, as some short-sighted people do, that we should deny to the black man's child as much education as he is capable of, is to assert that mental slavery is better than mental freedom, which is only another way of harking back to the days when our fathers were afraid to teach the black child to read and to write for fear he would not make a contented slave when he was grown up. If we deny a race education, we thereby really assert that that race is not fit for freedom and ought to return to slavery. I am confident that the enlightened opinion of mankind is eternally at war with the doctrine that the way to make the black man efficient is to keep him in ignorance. So when you hear of a white man who is foolish enough to talk about abolishing Negro schools or of destroying their usefulness by cutting down their funds or by giving them poor teachers, you may rest assured that "the stars in their courses" are fighting against such a policy, and the day will come sooner or later when no one will dare even threaten such action.

So to-day I am not going to dignify with an elaborate answer the blindly

selfish man who says he is against Negro education. I wish to give you a glimpse of what the Negro race has done in North Carolina since 1865, as a justification of all the Negro education which has been attempted by the state.

This age holds the almighty dollar in great reverence. The man who can make money is certainly more popular to-day than the man who can write a book or translate a Greek poem. Let us first judge the Negro by this money standard. In 1891, the first year North Carolina kept the taxable property returned by the races separate, we find that Negroes owned \$8,018,446 worth of property, real and personal. It is safe to say that very little of this property was acquired before 1865, when slavery was abolished. So in 25 years the Negroes of this state had acquired a considerable place on our tax books.

In 1901, ten years after 1891, we find that Negroes listed \$11,460,316 worth of property, or an increase of 42.9 per cent. in 1901 over 1891. During this ten-year period, the property listed by whites increased only 16.1 per cent. as compared with the 42.9 per cent. increase of Negro property. In 1904, our Negro property had reached \$15,426,162. In 1909, the latest year for which I can secure printed figures, I find that Negro property in this state was valued at \$22,448,900, the five-year increase being \$7,022,738 or 45.6 per cent., and that white property from 1904 to 1909 increased only 31.6 per cent. as compared with the 45.6 per cent. increase of Negro property for the same period.

These are significant facts. They show that our Negro citizens, during each of the five years from 1904-1909, added nearly \$1,500,000 to our taxable property values. I am confident that the figures for 1911 will show a substantial increase over those of 1909, and that the rate of increase of Negro property over the rate of increase of white property will be retained in favor of the Negro race. And no-



body is seriously proposing to kill this golden goose which the Negroes have had laying amongst us. I often wonder what answer to these figures those white people would make, who continually din our ears with the fact that "Negroes just will not work; that Negroes are getting more worthless each year, and that education spoils Negroes!"

Nobody who loves the truth, of course, will try to cover up the fact that there is much inefficient Negro labor and that there are many worthless Negroes around our towns and cities. And this is a serious problem. But it certainly is a mistake to indict a whole race, only 47 years out of slavery, with the wholesale charge of possessing a monopoly of the white man's aversion to manual labor in the face of such figures as I have just presented. Some Negroes are surely working. The Census of 1900 showed that the Negroes made more than their share, according to population, of our leading staple Southern money crops. And I am confident from what I have seen during the last ten years that the recent Census will continue to show that the North Carolina and the Southern Negroes are continuing to do their share of the hard work necessary to make the wheels of the industrial progress go around.

Every one must realize, however, that the economic value of the Negro race is far in excess of the showing made by that race on the tax books. Still, I cannot refrain from calling attention to the fact that Negroes own more than \$500,000 worth of taxable property in each of the counties of Bertie, Durham, Hertford and Warren; more than \$600,000 worth in Mecklenburg and New Hanover; more than \$800,000 in Halifax; more than \$900,000 in Robeson and more than \$1,000,000 in Wake. In Beaufort, Edgecombe, Granville and Franklin, Negroes own one-fifteenth as much property as whites; in Halifax and Chowan, one-ninth as much; in Bertie, one-seventh as much; and in Hertford and Warren, one-fifth as much.

These are only some of the facts which show, that if we measure the Negro race in North Carolina by the dollar standard, the showing is not at all discouraging. Of course, we all know that we never fail to count Negroes in our population, that we trade them groceries at a profit, that a black dollar will carry a Negro on the railroad just as far as it will carry a white man and no farther, that most of our lumber is cut and marketed by Negroes, that Negroes rent white men's houses and that Negroes rent white men's farms. So, by the dollar standard, the Negro race bulks large in nearly all sections of North Carolina.

But has the Negro used to advantage the education that has been given him? I do not hesitate to tell you that I never enter many of our Negro country public schools, and some town public schools as well, without a sense of humiliation and shame that we dignify them by the name of schools. But I remember at the same time that in 1885 we paid the Negro country teacher \$23.30 a month for about three months in the year, while in 1910 we paid the Negro country teacher \$23.48 a month for about four months in the year. Still, these necessarily poor teachers and short school terms had decreased the illiteracy of the Negro race from 77 in every 100 over ten years of age in 1880 to 47 in every 100 in 1900. And these figures will still be reduced by the Census of 1910.

In these days when the dollar looms large in our eyes, we hear many who discount the power to get words from the printed page. But, who in the eternal ages to come, is going to say that the teaching of at least two-thirds of a race merely to read and to write during the years since Appomattox has not benefited that race beyond computation in a much higher and nobler sense than can be measured in dollars? I see on every hand that Negroes in ever increasing numbers are placing their children in school, are living in better houses, are wearing better clothes and eating better

food, are farming better and acquiring more property, are building better churches and demanding better preachers. I do not hesitate to say that the Negro school has had a great part to do with all these things, poor as that school so often is and has been. Every mark, therefore, by which we measure the value of education for the white race points irresistibly to the conclusion that education has been of untold benefit to the Negro race. Such men as Goler, Clinton, Dudley, Moore, Atkins, Roberts and a host of others plead with trumpet tongue against the conclusion that Negro education has been a failure. The church, the school, the government and the home cannot live by mental darkness. Ignorance cannot promote any of these institutions. And the white race insists upon holding the Negro race to moral responsibility for itself and for the use it has made of its freedom and for the use it has made of its educational opportunities. I point to the valiant battle hundreds and thousands of humble Negro men and women are making in this state to be better men and women, to their struggle to rear their children to nobler ideals of conduct, and I say that the Negro schools have not been in vain.

Everywhere men are urging that we teachers make over the schools, that we emphasize agricultural and industrial work, that we teach efficiency with hands as well as brains. *I have no fault to find with these reformers, if they will insist, first of all, on spiritual efficiency and base everything on*

*that. No race can live long and no school system can live long which disregards its obligation first of all to make decent, moral, clean, righteous men and women. Teach your children all you can of books, of the sciences, of the industries, but remember if you fail to teach them to fear God and keep His commandments, you are building your education on the sand heap which will vanish before the slightest storm.*

The public elementary schools for the Negro must emphasize these necessary, fundamental things before they can do much toward increasing directly the agricultural and industrial efficiency of your children. I am confident that, if you go earnestly about bettering your public elementary schools, you will win the co-operation of every right thinking white man, for these schools are your only hope to teach the great mass of your children reading, writing, civic duties, sanitation and health, something of the wonders of the great world in which we live, good manners and morality. No one realizes more fully than I do that the funds now provided by the state are totally inadequate to accomplish these great ends, much less to initiate the children into some useful means of making a living. But these conditions instead of discouraging you ought the more firmly to cause you Negro people to resolve that you will remake these adverse conditions and thus put your schools at no distant day in such a position that they will more completely serve your children's welfare and the welfare of the whole state.



### THEY HAVE "MADE GOOD"

It is not merely in the ranks of successful farmers and taxpayers that the Negro people have made good. The institutions of higher learning, which grew out of the faith of those who believed in the possibilities of the emancipated race show a shining record of attainment. Had it not been for the American Missionary Associa-

tion and kindred societies which were sustained by Northern benevolence, all schools instituted for the Negro would have been of low grade and largely confined to industrial and material ideals. It is the ideal which is creative. It is behind all action. Not in vain has the Negro been taught not only to aspire, but has been led on



also in the path of his aspirations to realizations which only the prophets and seers of the South have yet come to understand, and most of these, but partially.

For example, the University named after General Howard, has sent out over two thousand and five hundred graduates who are distributed among the various callings and pursuits making mightily for the higher and better life of the race. The list of those who have become conspicuous is very large and their influence is potential.

Fisk University, second to none in its high standards and requirements, has a similar proud uplifting history.

A letter from the General Secretary of the lately established "*American Interchurch College for Religious and Social Workers*" the Rev. James E. McCulloch, D.D., is especially heartening to the founders and friends of Fisk. We are permitted to quote from it:

"Your kind invitation to take part in the meetings in the interest of Fisk University comes just after the receipt of a telegram calling me to Nashville. If it were possible I should take great pleasure in helping forward the good work you are doing for Fisk.

"Dr. Gates has so identified himself with every good work and movement among us that we regard him as a benediction to our community.

"Another thing I desire is this: In the South there is a deep and growing conviction among many of our best leaders that we owe an everlasting debt of gratitude to the Negroes, and that in the future we must devote ourselves more earnestly to the task of aiding in the religious, moral and social regeneration of the masses of Southern Negro life. This letter head itself is evidence that this conviction is finding expression in helpful service. For many years you good people of the North have been sending your money and consecrated men to a great extent. But for the future, you may tell your people that the Southerners themselves are going into the game also and we are going to play hard and play according to the rules of the good Samaritan."

Sincerely,

J. E. McCULLOCH.

## FESSENDEN ACADEMY AND INDUSTRIAL SCHOOL

FESSENDEN, FLORIDA



PRINCIPAL J. L. WILEY

A GREAT school does not necessarily mean that it has overwhelming numbers, and the school at Fessenden is great, even if by comparison with some, it may not be called large.

Seventeen years ago a gentleman from Boston, who had located at Martin, Fla., for health's sake, had his heart touched with the condition in which he found the colored people. The result of his observation and feelings was a handsome school building, capacious and thoroughly furnished with all the appliances for the best school work. The building was fitted with a chapel for the devotions and Christian exercises of the school.

Mr. Fessenden then deeded the property to the A. M. A. and was its constant and philanthropic friend until he died in 1899. By the way, he belonged to the Episcopal communion. It was not "Congregational money."

Thirteen years ago Mr. J. L. WILEY, as a somewhat recent graduate of Fisk University, was called to be principal. A teachers' home had been erected, and with the two buildings, he began the development of what has grown to be an exceptional institution. The two buildings represent the beginnings. The half a dozen that are now located on the campus with the fine Carnegie library represent something of the growth, but not all. When the school came under principal Wiley, there were fifty students, and the value of the plant was \$6,000. Now there are two hundred and eighty students and the value of the plant is increased to more than \$30,000. In this enlargement all of the work upon the buildings has been done by colored men, and largely by the students of the school. The ten acres of land are now two hundred acres, and an Agricultural department is carried on with intelligence and success. The young people who have gone forth carrying the leaven of their education and training into the great mass of needy ignorance in the South must be beyond a thousand in number. They have taken with them excellent training, high ideals and Christian influences. Fessenden Academy is not in the line of the vision of most of our readers and they know little about it, but it is a great school, doing a great work.

Something of the quality of the training in the industries as well as the education of the mind is manifest in the fact that at the recent Marion County Fair Association the girls of the Academy took 16 prizes and the boys 12, the premiums for which totaled the large amount of \$83.25. The school was the second largest premium winner in the county.

We quote from an excellent address

of principal Wiley to the people of his race: "Whatever you do remember America is your home. Here you were born and here I advise you to remain. You have no other country, and if this one is not to your liking, live and achieve so that it may be better; so that it may be a haven for others who may be oppressed; a land of freedom where is seen the righteousness that exalts a nation and none of the sins that reproach a people. Sing when others sing 'My country 'tis of thee, Sweet land of liberty, of thee I sing.' You have no other country; this is your home. If it seems that there are conditions opposing you that need correction; laws that are passed to humiliate you, to discourage you, do not desert the flag; do not question the Constitution. They are right; stand for them and the time will surely come when every man and every woman will be accorded every right. Fit yourselves for the highest citizenship bestowed upon you and strive to improve the freedom that has been divinely sent. Do your part in all things touching good citizenship and your position in relation to the welfare of this country will not be misunderstood. To secure the justice he craves, the Negro must take heed to his ways and continue to prove by most careful conduct that he is trustworthy and that he does not stand for crimes committed by corrupt men of his race.

This country has a glorious opportunity to teach the world a lesson of brotherhood, and the day should not be far distant when all Americans, whether colored or otherwise, may be rated at their worth. Have large hope for the future and prepare to meet the hardest intellectual, industrial and above all, moral tests. Live according to these and you cannot fail."

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Industrial improvement is greatly to be desired for these people. It is indispensable to their elevation. But it will not save them. A distinguished preacher, speaking recently for his own people, asks the pertinent question. "Is the Negro's elevation to come from the quickening and enlightening of his higher nature? Is it to come from below, or from above?" The question answers itself. All efforts along industrial lines are to be kept subordinate to spiritual ideals. The Negro, like other men, must be "born from above."



# DORCHESTER ACADEMY, GEORGIA

By Charles M. Stevens

IN accepting the position of Principal of Dorchester Academy seven years ago, Dr. Beard wrote me at the time that I would find it one of the most unique and interesting fields of the Association. I believe him especially as to its uniqueness. The people themselves, pride themselves on being unique. For over thirty years the American Missionary Association has had a school among these people, and while many changes have been wrought within that time, still, the identity of the people has not been lost. They are a sober, quiet, law abiding, home abiding people, and while they are not the kind that will set the world afire, they are a class that will count for uplift and progress by the homely virtues they possess.

For the seven years I have been here I have not seen an intoxicated person among them, nor have I heard a word of profanity uttered by any of them.

Respect for domestic relations is a marked characteristic of the people of this section.

What are some of the straws that show what way the wind is blowing at Dorchester Academy?

In estimating the work it should never be lost sight of that a large number of the students walk from four to seven or eight miles night and morning to get the benefits of the school.

It used to be that on rainy days the school was closed. Now, as yesterday which was a very rainy day, the rooms are fairly well filled, in spite of the weather.

The value of time is more and more appreciated. I do not think there is

a school in the state of the size of the Academy that has fewer cases of tardiness.

An effort is made in every way to teach the people and pupils the business way of doing things. That something is being accomplished along this line is shown by the fact that there are no delinquencies in board or tuition.

The people here are sensible about their clothing. This may be attributed to a great extent to the influence of the sewing department in the school.

I am sure more intelligent attention is given to the preparation of food in the homes by the deep interest shown by the girls of the cooking classes, and the reports they give in about the cooking they have done at home.

The school, with its farm and stock, is stimulating improvement in many ways. A little chap came to my office the other day and asked if he could trade a hen he had at home for one of the nice red hens of the Academy. I told him that I could not trade even as a fine Rhode Island Red was worth so much more than a common hen. The boy said he would put a cent on top of his hen if I would trade. We finally traded by the little fellow giving seven hours' hard work to boot which was cheerfully given. That boy is getting interested in the hen business.

It is a good sign when parents, who put their children in school say to the principal: "I am as anxious that my child be taught to work as I am that he be taught his books."

Work and books is a good way to express what means are being used to uplift and fit for the living of useful lives.

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A note from the principal of Grand View Normal Institute says, "Sixty young people have started in the Christian life this school year and appear to be thoroughly sincere and earnest in their purpose to walk in newness of life."

## WHAT A MILL HAS DONE

By Rev. W. E. Wheeler, Principal of Pleasant Hill Academy, Tenn.  
on the Cumberland Plateau

**F**ORTY or more years ago Mr. Amos Wightman came to Pleasant Hill, Tenn., on the Cumberland Plateau, partly for the healthful qualities of the mountain air, and partly because of the cheapness of the lands, and this reminds me that when I first came here I asked a citizen how much land he owned. He replied that he was ashamed to tell, and finally said 1,000 acres worth one dollar an acre. Mr. Wightman, seeing the difficulty in

bought this building and put into it a circular saw and machinery to make finished lumber for the benefit of the school. But it was in his declining years, and he soon saw it would be best to turn it over to my charge. Mr. Dodge was very successful in raising money to help our worthy students. Knowing we could not have brother Dodge with us always, it seemed the thing to do to secure a home constituency. When I came here in 1892,

there were only six or eight homes within a radius of half a mile of our Academy. When good people wanted to come here, by means of the mill it was possible for them to build homes which probably would not have been done without this help. The number of homes has been thus increased to thirty-five or forty. I want to tell the friends of some of the boys and girls who have been helped in this way.

Mr. C. was one of the first to have a home, a man of very small means. All of his five children became teachers, three of them



ACADEMY MILL, PLEASANT HILL, TENN.

getting lumber here, and the abundant supply of material to make it, conceived the plan of building a mill to supply the demand for lumber. Whatever he did was done thoroughly, so ere long as fine a building for mill purposes as could have been made, and two stories high, appeared on Wilkinson's Creek, less than half a mile from where the Academy now stands. He made the mistake of putting in an old-fashioned sash saw which could only saw about a thousand feet of lumber a day—result financial loss.

Mr. Dodge soon after I came, realizing the need of an up-to-date mill,

graduated from the Academy, and all are making good in life. Mr. O., a Presbyterian minister, came with six children, and built a home; two became successful teachers. Two graduated. One is a minister and Sunday-school worker in Texas, another has just completed the course in Atlanta Theological Seminary and taken a Congregational Church in Texas. The father became so well satisfied with Congregationalism that he has taken a Congregational charge on the Plateau. Mr. S., a blind minister, built a home where he and his wife might live while she completed her course.



She has become one of the most successful teachers and best Christian workers in Cumberland County. Mr. P. came here, a poor man, with a large family. Three of his children have completed our work and have taught successfully. Another is a graduate this year. Another Mr. P. coming with his family entering himself our sixth-grade and completing our course, became a Sunday-school missionary in the West. From two homes built in the same way, two young men have gone out, one to be a physician in our own state and the other a successful principal in Oklahoma. In this way, nearly a graduate for every home (on an average) *built by the mill*, has gone out to earnest and practical lines besides the large numbers who have gone out as graduates from our dormitories, most of whom have earned all

or a part of their way in the school. One who took a large part in the superintendence of the building of these homes completed our course, graduated at Missouri State University and is now the most successful surgeon in Oklahoma and at the head of its best hospital.

Besides its part in building homes, the Academy plant is indebted to it mainly for Dodge Hall, Primary Building, Domestic Science Building, a large barn, a large wood shed, two cottages and various additions; and now we propose to take down a part of the second story of the mill and reconstruct it on the Academy grounds for a shop which, when thus constructed, with a good metal roof, will serve the Academy for fifty or a hundred years longer.

## AVERY NORMAL INSTITUTE, CHARLESTON, S. C.

Rev. T. Newton Owen, Principal

**Y**OU ask me for incidents. It was an incident of considerable significance when a hurricane took the roof of the Avery School in Charleston and scattered it among the houses of neighbors. Incidentally these neighbors, white and Southern through and through, expressed their kindest sympathy and did all they could to relieve the situation. These neighbors cannot understand why the people of the North should come here to give the colored children of Charleston a high school education, and yet these same people are very quick to acknowledge that our methods are correct and that our work is needed and is a success. Especially the white Southerner approves of our A. M. A. policy of charging tuition.

The Charleston papers are forever crying out against "the Black Parasite"—the man who lives on what he can get without earning it or on what his wife can pilfer from the kitchen of her white mistress. Avery is here to show that education "pays." Our

A. M. A. revised reading of that old saying, "pay as you go," is pay your tuition in advance. Last year Avery Institute students paid \$2,699. You ask, "Where do the students get the money to pay so much tuition, and to care for themselves so well in dress?" Well, most of the students work after school. Education makes many of the pupils—to use their own expression—"go to trade." Some of the younger ones carry, or act as errand boys, but most of the young people are working at some trade. The industrial idea is emphasized during school hours in the carpenter shop and in the kitchen and sewing room, but it is after school, at the trade of their choice, that Avery students have drilled into them the manual training truth that the road to the train which runs through the hand is their right road. What psychologists call "reaction time" is not apt to be slow where students use their hands in skilled labor.

The working after school at a trade,

earning something while becoming a master mechanic is an "incident." You would not suspect it as you look into the faces of these well dressed boys and girls who "pay as they enter," but the work after school is one of those "incidental" things that might well encourage the churches up North to pay for what is "accidental." (A

matter of \$1,600 will pay for the hurricane accident of last August.)

The accidental notes in music make for harmony. I wish accidental notes sent to Charleston from the churches might bring about a harmonious vote of thanks in this school where the pupils are doing so much to help themselves.

## SCHOOL NOTES

### RURAL SCHOOLS—COLORED

#### Alabama

In this school we deal almost entirely with the country Negro whose shelter is a small cabin of two rooms. The cabin is not built to accommodate the size of the family but the family must accommodate itself to fit the house even though five or six must sleep in the bed crosswise, which very often happens. I have known of eleven children and the parents sleeping in a two-roomed cabin. Many of the people would not know how to regulate a cook stove if they had one. They are accustomed to cooking their food in iron kettles or skillets in front of the open fire.

I have a new use for "Colgate's Tooth Paste" that I'm sure you have never heard of before. I will explain: An old colored woman, living near the school, is troubled with what she calls "neuralge." To use her own language, she says, "Honey, I'se ben to de doctor and dentis bofe and dey cam't non ob dem help me nor do me no good an I show do suffer wid dis jaw. De only thing dat does hit any good is dis ole bottle which I snuffs up de nose for the "neuralge." (A week with a bottle of smelling salts). At Christmas time our principal gave her a tube of Colgate's tooth paste, and what do you suppose happened? Well, the poor soul imagined that she was the possessor of a new kind of medicine for her "jaw" and so dutifully went to work snuffing the tooth paste up her nose for the neuralge. A week or so afterwards she came and said, "Miss ———, dat medicine you give me show done me a heap of good. My

jaw haint hurt me hardly none sence. Hits mos well. Dat certainly is de bes cure I ever see for neuralge." At first Miss ——— didn't understand what medicine was meant, but after explanations were made it was found that Colgate's tooth paste surpasses all others for the cure of "neuralge." We have not enlightened the poor soul and since she cannot read she is not likely to unravel the mystery herself. (Wouldn't the company like this for an ad?).

Perhaps you would now like to know of a "sure cure" for mumps. Last week it was thought that one of the girls had mumps, the parotid gland being badly swollen. She was isolated to avoid contagion. Of course the news soon spread. I had occasion to go to the kitchen and the cook said, "Yonder over de do is a good beef bone." "Well," I said, "and what do you want me to do with a beef bone?" In astonishment she replied, "Why don' you know dat is de bes thing in de world for de mumps; jes rub her neck wid dat bone hit show will cure her."

A colored woman, who had never been to the city, decided to make a trip to visit some relatives. On her return she was full of new ideas. "Why, do you know," she said, "if anybody jest gets hurt in de city all dey has ter do is to foam for de amolanche and dey comes and gits yer right quick and takes yer to de horse-pittle."

A boy who was in the habit of being mischievous in school, came one day with as much of his hair as he could



roll together in a hard knob on the top of his head. This was tied with string then held securely by means of a wire hair-pin. Thinking that this was only another demonstration of his mischief, I pulled the pin out saying, "What will be your next trick?" Whereupon he alarmingly cried, "Oh, please, ma'am, don't pull that out. That is to hold up my tongue palate." I was surely taken back when I saw he was really in earnest. I looked into the matter carefully and found that he had a sore throat and he supposed the soft palate had fallen and that the only way "to get it up again" was to get hold of a piece of hair on top of the head, "pull on it till you hear it pop, then tie it tight till the palate comes up again." Many do this to cure tonsillitis.

A mother brought her fifteen-year-old daughter to me and said, "Now, please, ma'am, I want you to be right tight on my child; I doesn't want her runnin' aroun'; I brought her here cause I wants her under a hard tasmaster, so please, ma'am, be tight on her. Don't let her git away wid you all."

In English we would say, "Please be strict with her and make her obey."

### Georgia

This is a missionary station in the wilderness and rice swamps of Georgia. We are four miles from the railroad station and twenty miles from Savannah, and we are situated on the very road, where Sherman marched when he went to "sea." He camped three miles from here for some time—at the old Midway Church—said to be the oldest Presbyterian Church in America. It has had a varied existence—deserted by the planters—and used after the war for Negro worship. But it has been repaired and now twice

a year people of that faith and order have a great gathering and celebrate Communion, and the descendants of the old-time slaves are invited to come and "sit in the gallery," as they did so long ago. Thebes is the little post town just three miles from this historic spot, and here is Dorchester Academy. All around us is the "forest primeval," and the sun comes up out of the rice swamps every morning and peeps over the long pine tree tops—nothing here but the school and a few colored homes. On the school campus are a number of large buildings all of wood, and here are gathered each year over three hundred young people, many of them boarding in the institution and working to pay their expenses. All the boys and girls anywhere in the region come in, walking, some three or four miles, and others seven or eight miles, both ways. Do many of the Vermont young people so crave an education as to walk sixteen miles a day? There is one large school building in which these pupils are crowded in school hours; a nicely furnished sewing room and a well equipped kitchen, where the girls are taught domestic science. Then there is a laundry and a carpenter shop and a small shop where iron work is attempted. There is quite a farm, too, and they raise cotton and rice and keep some domestic animals, and vegetables are raised to help feed those who board here. There are too few teachers and we all board in the Hall with the pupils. There are no temptations to go to stores and spend money; there are no stores and no towns.

They are pure Negroes and their sins and follies are not due to bad white blood. We have no social duties to attend to so our minds are not charged with functions of that kind.

### RURAL SCHOOLS—WHITE

In the Southern Mountain Country

#### North Carolina

The work of this school family is done almost entirely by the boys and

girls of the boarding department. The girls do all the housework, except what is done by the cook, and the boys do

the janitor work in the school-rooms, cut up the wood and take care of the grounds.

The majority of pupils in the first four grades are day pupils, interesting children, bringing into the school-room something of the breeziness of the mountains among which their homes are found. One day before Thanksgiving, as the two primary classes were waiting the dismissal bell at noon, the teacher filled in the minutes by explaining about Thanksgiving. To her question, "What is Thanksgiving Day?" she received the following answers: Thanksgiving Day is when Christ came to the earth. Thanksgiving Day is when they took Jesus Christ from the grave. Thanksgiving Day is when you get *Easter Eggs*. One bright afternoon, when the time had flown rapidly, the teacher said, "Now, children, please keep quiet a little while longer, it is only twenty minutes before dismissal time." To this one of the little ones replied, with the frankness of childhood and in tones in which surprise and awe were blended, "My! Miss H., God must have taken our afternoon from us." Children are the same the world over.

### Tennessee

Occasionally some of the country teachers of the old regime come to "review" what they have never "viewed." We have no age limit here. We are emphasizing both reading and spelling more than ever before. The seventh grade have had Ruskin's "King of the Golden River." We have been using some "Penny Classics," too. These men-children are beginning to see some beauty in the literature. I hate to take their pennies to

buy these pamphlets, but I cannot do otherwise. Some of the people never have had anything to inspire imagination, except mountain scenery. The fourth reader is so difficult that post-graduates only can enjoy that. A mountain preacher is now taking a theological course in the 7th grade. To such individuals the world is still "flat," and everybody "heretics" unless they believe in immersion. In many of the mountain churches Mormon missionaries have been working and adding to the "big buzzing confusion."

If you make a call the family will be happy to see you. If you make a good impression probably you will be invited to "rest your hat" and have lunch, or "snack" with them. The bill of fare generally consists of sweet potatoes, corn bread and cane syrup. Later you will be "carried" to the station. On leaving your hostess will ask when you "aim" to come again. On such visits you may encounter typhoid fever or pneumonia cases, which are the scourge of the mountains. You will hear of remedies the most revolting that ignorance can concoct. A supply of quinine or medicine of any kind is gladly received. It is not easy to reach a good doctor. One is seven miles away, another eleven.

Many of the parents are too proud to come to Sunday-school because they cannot read. They prefer rather to suffer in silence than to ask for help or show ignorance. Many of our students are of Scotch-Irish ancestry, and have the keen minds characteristic of that type. They notice every new word a stranger uses and are most eager to find out how people use language "off the mountain."

### IN THE N. A. INDIAN RESERVATIONS

I wonder how it would seem to you to hear our roll called? I happen to have in one class these pupils:

Matthew Killcrow, James Maketrouble, Frank Sitting Whitebuffalo, Willis Whitemountain, Leo Little



Eagle, Jesse Takenalive. In other classes are Isaac Lookingback, Wallace Crossbear, Edward Noisycreek, Harry Medicinebear, Steven Brave-crow, Nancy Whitewash, and many more.

The four dormitories are full and some are crowded with one hundred and twenty-seven pupils. We are especially glad to have our full number of twenty-five young men. A few days after school opened there arrived, one evening, two wagon loads of pupils, twenty-five boys and girls, from Little Eagle, South Dakota. They drove into the yard with cheering, which brought a hundred answering shouts from those already there. We were especially interested in their enthusiasm, for all but one were new at Santee. We have several others who are here for the first time.

Many of these are of the class which we have come to call "camp pupils." That is, they have come to us right from the Indian camp. All that they have learned of civilization has been gained in a year or two at some Government School. Upon being examined many of these full grown young men tell us that they have been in "third reader class." Some know "multiply to fives." But this is not discouraging, quite the contrary. These pupils are good material, many of them bright and intelligent. If they stay with us a few years and get into the upper grades we shall see great improvement. At present they are simply absorbing knowledge in a general way and trying to get into our ways of living and working. In the school room it is hard to tell how much they do take in, because they are shy about expressing themselves. I have been pleased this week to see two of these young men so far forget themselves as to volunteer answers in class. Afterward they were overcome with embarrassment, ducked their heads and were not heard from again that day. Their written work, however, shows that they do understand some things, and are trying to learn. The girls,

as a rule, are more responsive than the boys and quite as studious.

On account of its situation Santee has the great advantage of being able to teach the Indian boys and girls how to live in their own country. The conditions of land and climate at Santee are the same as those in which our pupils will make their own homes and gain their own livelihood. A boy who is successful in gardening at Santee can do the same thing at home.

They are full of interest, these Indian children, young and old alike, and full of promise. I wish that I might assure you that your work for them is worth all that it may cost you of effort and of sacrifice.

All of the girls from the fourth through the eighth grade are given class instruction in sewing, cooking and laundry. My first class in cooking for this year is just getting nicely started in their work. There are just a dozen of these little fourth grade girls; some of them are scarcely tall enough to reach the top of our big kitchen range. The classes of beginners are always very interesting; they are so enthusiastic over everything they do. How their black eyes shine when they behold some of their really own cooking, and shine still more when it is time for a taste. Each girl is given a little book in which she writes the receipts of whatever is made in class. At the end of the year these books are given to the girls to take home, where they come to be very useful to the mothers as well as to the girls. It is very gratifying to hear them tell how much they have used their books, and how glad the mothers were to have them to use. The neatly made button-holes and the buttons on the dresses instead of pins, are distinguishing marks of girls who have had an opportunity to learn something of sewing. So we feel that in many ways our girls are learning more and more how to live so that they will be better able to have homes of their own which will be worthy of the name "home."

# ECHOES FROM LINCOLN MEMORIAL SUNDAY

By C. J. Ryder

**L**INCOLN Memorial Sunday has had recognition among our Congregational Sunday-schools for sixteen years. When this was first suggested by the American Missionary Association but few of our schools adopted it. Large numbers constantly are pulling into line and it is becoming a day of patriotic enthusiasm and Christian enlightenment. This year the results are especially encouraging. The testimonies of pastors, Sunday-school Superintendents, teachers and others bear evidence to the value of the day. We gather some of these testimonies that others may have the inspiration and uplift which the day gave to the friends who have written.

From the heart of Alabama comes the following rather unusual information: "It began to snow here Saturday afternoon and fell for several hours gathering rapidly and covering the ground to the depth of two or three inches, and as we do not have snow very often, our people shrank from going out into it. This caused our congregation to be small, but according to the number present they did well."

From Texas there comes another offering for the Lincoln Memorial Fund and words of appreciation and explanation: "Rain, snow, ice, north winds have been more severe than has been true for years before. A newspaper has advertised for persons to lease the streets of Corpus Christi for a rice farm."

From North Carolina: "Our young people worked *hard* to raise this Lincoln Memorial Offering. It means sacrifice on the part of most of them. With this amount goes our love and best wishes that the A. M. A. may be as successful in the future as it has been in the past in the uplift of humanity."

A Sunday-school in central Mississippi, sends an encouraging account: "Considering the scarcity of money and the hard times here, this represents much the largest offering we have ever given. A third-grade pupil, a little girl, collected in her envelope \$1.55, surpassing all others. In fact, to two of the primary grades led by their teachers, is due the credit of nearly half of the offering."

One of the strong Sunday-schools in New York State writes: "We had a very

pleasant session of the Sunday-school for Lincoln Memorial Sunday. The offering was generous. It was requested by the school that this gift be sent to the American Missionary Association to be used for the education of American Highlanders, or people of Abraham Lincoln."

Again, from Alabama, a message reads: "It gives me no little amount of pleasure to enclose our contribution to the A. M. A. in commemoration of the birth of Abraham Lincoln, whose memory we shall ever love and honor. No less do we love and honor the American Missionary Association under whose Christian training so many of our people have been lifted up into the higher walks of life. We cannot be less profoundly thankful for such a noble organization as the American Missionary Association."

From a school in the heart of Georgia: "Our Lincoln Memorial service was held on Sunday night, February 18th. The audience was largely composed of children who appeared eager and interested. Papers on Lincoln, slavery and kindred subjects were read by the pupils with readings from the Lincoln Memorial Concert Exercise furnished by the A. M. A. The evening was most enjoyable. We hope that the lessons drawn from the life of Abraham Lincoln, together with the knowledge of the unselfish and philanthropic work being done by the A. M. A., may stimulate our pupils to greater earnestness and nobler aims."

The few selections given above from many letters received indicate the great value of Lincoln Memorial Sunday. Once in the year at least it brings the thought of the great body of our young people to the lessons taught in the wonderful life of Abraham Lincoln, born in the Highlands of the South, serving the nation as its President and dying a martyr to the great principles of liberty and representative government. It is estimated that about 200,000 loyal young people of our Congregational fellowship celebrated this patriotic anniversary this year—young people all the way from the eastern seaboard to the Hawaiian Islands and from Alaska to Porto Rico. The work of the American Missionary Association was the subject of study on this Memorial day.



## A VISITOR AT TALLADEGA

A veteran Missionary among the Bohemians paid a recent visit to Talladega College. After his departure he sent the following letter to the institution:

"I want to thank you and all the friends who did so much to make our visit at Talladega one to be long remembered with greatest pleasure.

"I had, of course, known in a general way, that Talladega College was doing a great work for the South, but I had no adequate realization of the importance of that work till I saw some of it with my own eyes. I was deeply impressed by the appearance of the students and by their evident desire to make the most of themselves for the sake of what they would be able to do, and I could not help feeling that they were young men and women of real character, who had a real purpose in life.

"The problems that you are helping to solve are real problems and tremendously important ones, and I am glad to feel that the solution of them, while yet perhaps a long way off, is still nearer than some of us have supposed."



## NOTE AND COMMENT

Census  
Suggestions

*New Orleans Daily States* under date of November 19, 1911, says: "The recent report of the Census Bureau

showing the proportion of whites to the blacks in the United States, ought to be reassuring to those whose rest at night is disturbed by the fear that the prolificness of the Negro race will finally result in its domination of the country. But there is no ground for such a fear.

"The report shows that in the past ten years the Negro race has increased but 11.3 per cent., or about half that of the white. As a matter of fact, the percentage of gain, is smaller than that of the previous census, and the numerical gain is also less, being under a million the last decade, while it was 1,345,318 at the census count preceding the last. The whites now comprise 90 per cent. of the total of the country's population, while it was but 87.9 per cent. ten years ago. Obviously time itself is doing much to solve the race problem."

Prof. Whitfield in the *Southwestern Advocate* comments:

The editor has either failed to study closely the true facts that underlie census figures or knowing them, he is too proud to make proper concessions. There are many things that most all of the Negro's critics overlook, or fail to publicly consider; some of these I beg to submit.

(1) The white man from a time-worn custom has enfolded every other race of mankind into his ranks except the Negro. The Negro is the only race made conspicuous by its exclusiveness. (2) The numerical strength of the Negro comes solely from births.

No original thinker has ever believed that the Negro would become the domin-

ant race in America's population. How could it become so from mere increase by birth? The white race increases by birth, by immigration and by absorption.

As to the second thought; the Negro population depends wholly upon birth ratio. This birth ratio grows from two sources: (1) from increase within the race's own ranks, (2) from blending with other races. This race blending has largely shaped the race's census showing.

This process of absorption is going on. The white race is swallowing up the American Negro.

Dr. Du Bois said in his paper before the Inter-racial Congress in London: "From observations and local study in all parts of the United States, I am inclined to believe that at least one-third of the Negroes of the United States have distinct traces of white blood, and there is a large amount of Negro blood in the white population."

Dr. Du Bois also said: "The mulatto population of the United States in the year 1850, was 405,751; in 1860, it was 588,352; in 1870, it was 585,601; in 1890, it was 1,132,060." With a slight decrease in 1870, this race blending has gone firmly and steadily on.

Basing our conclusion on the ratio of increase between 1870 and 1890, twenty years, the mulatto population of the United States is in excess of two millions by a large number.

According to Dr. Du Bois' figures, one-third of the race has been translated all within 300 years; that it has passed over to be reckoned as white.

Assistant Attorney-General of the United States, William H. Lewis, a graduate of Amherst College, is also a graduate of the law school of Harvard. A citizen of

Boston also, he has won esteem for his character and large ability. Recognized as an excellent lawyer, he was appointed by the President of the United States to his present honorable position. He is identified with the Negro race, but he is also, and more so, identified with a race whose skin is white. Because he is not absolutely white, the American Bar Association of Washington has voted to exclude him from its membership. We say "because" and not "for the reason," inasmuch as it is unreasonable.

The New York *Evening Post*, which always has a good word for human brotherhood and a brave protest against race prejudice, says:

Attorney-General Wickersham has done a manly and a useful thing in protesting so vigorously against the action of the executive committee of the American Bar Association, which has voted to exclude from membership in the Association Assistant Attorney-General William H. Lewis, on the ground that Mr. Lewis is a Negro. Mr. Wickersham speaks of the committee's "outrageous" action. It is difficult to say whether it is the outrageous injustice or the outrageous stupidity of such conduct that stands out most conspicuously. The committee should have foreseen that precisely such a protest as the Attorney-General has made would be forthcoming. Nothing in the Constitution of the American Bar Association sanctions such race discrimination, and if lawyers were not traditionally obtuse in the law when it comes home to them personally, the committee might have known that legal measures could be invoked against its arbitrary action. It is intolerable that a citizen who is in the employ of the United States Government should be made the victim of race bigotry. It is giving notice to the colored race that conspicuous fitness for public office constitutes no title to decent consideration from those who probably look upon themselves as men of light and leading.

**The Unity of the Race** "When Prof. George A. Johnston Ross assumed his new chair in the Presbyterian Theological School at Montreal," says the Continent of Chicago, "his inaugural address took up with unusual frankness a number of present-day problems which Dr. Ross feels that the modern minister must soon square himself to face more directly than the church in general now deals with them. One such problem that he mentioned in a particularly impressive fashion is the deepening of interracial hatreds. He considered the widespread re-emergence of race prejudice most ominous for the peace of the world and, in view of this condition, said, with solemn emphasis: 'It has become imperative that

Christian ministers should understand and preach with clear and unsentimental accuracy the true Christian doctrine of the unity of humanity in God, a doctrine without which there can be no religion. It is amazing how widespread among nominal Christians is the mistaken notion that it is open to them to accept the Christian religion with a mental reservation against its doctrine of the unity of the race. It is, in my humble judgment, in fearless dealing with this widespread delusion that the places of sacrifice for the ministry of the next generation will chiefly be found.'"

### Making Good

In Charleston, South Carolina, there are 40,000 Negroes in a population of 65,000. The colored people have here good church buildings, a hospital and nurse-training school. There are a number of professional men, business men and several Government employees and the Negro is in the lead as a laborer. Negroes own property to the amount of many hundreds of thousands of dollars, one Holloway family residing now on land that has been the property of their relatives for 300 years.

### Mormon Iniquity

We have received "for review" a copy of "Under the Prophet in Utah" and also "The Other House" (C. M. Clark Publishing House, 211 Tremont Street, Boston). We have read them both with inexpressible shame that the horrid and unlawful practices of the Mormons continue in the United States in the Twentieth Century. The American Missionary Association has no schools or churches in Utah, but Mormon proselytes do not confine themselves to that locality. They have even entered our Mountain (white) schools as students in order to get access to the students. Jesuitical and persistent, they carry their evil doctrines with them and good people ought to realize their ubiquity and iniquity. The books absolutely prove that Utah is in bondage under the feet of the Mormon power.

### OBITUARY

We are notified of the death at Neponset, Mass., of Miss Sarah J. Elder, on January 31, 1912, who was a teacher in the American Missionary Association from 1887 to 1893 at Talladega College. Her interest in the work of the Association was deep and abiding. It continued after she ceased to be actively connected with her former associations. Those who taught with her will long remember her devoted activities and faithful services.



# THE A. M. A. TREASURY

H. W. Hubbard, Treasurer

The donations in February from the churches were \$2,296.23 less and from individuals \$1,590.80 more, making a decrease of \$705.43 compared with February, 1911.

The donations for the five months ending February 29th from churches, for *Appropriations*, were \$5,294.76 more and from individuals \$1,359.66 less, making an increase of \$3,935.10 in donations for the Budget.

The increase in contributions from the churches is in part because more of the individual gifts which came directly to the National Treasury now are made a part of the church contributions. If the individual gifts for Appropriations had remained the same as for the preceding year the increase for the Budget would have been \$5,294.76.

It is gratifying to note that part of the increase in church contributions is due to the fact that more of the churches, Sunday-schools and Women's Societies and Young People's Societies are assigning their donations to objects on the Budget or current work, instead of to special objects not covered by the Budget.

The aim of the Apportionment Plan is to encourage the churches to support the pledged work of the Societies and help the Societies to avoid a debt on the fiscal year.

See below a summary of the receipts for February and for the five months to Feb. 29.

## RECEIPTS FOR FEBRUARY

	Churches	Sunday Schools	Women's Societies	Other Soc's	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1910-11...	\$ 5,046.93	1,517.56	\$2,178.28	\$28.00	\$158.40	\$ 8,929.17	\$2,237.91	\$11,167.08	\$5,667.85	\$16,834.93
1911-12...	3,841.30	1,132.83	1,498.15	10.00	150.66	6,632.94	3,828.71	10,461.65	8,046.16	18,507.81
Increase.....							1,590.80		2,378.31	1,672.88
Decrease.....	1,205.63	384.73	680.13	18.00	7.74	2,296.23		705.43		

## RECEIPTS FIVE MONTHS — TO FEBRUARY 29th

### Receipts available for regular appropriations:

	Churches	Sunday Schools	Women's Societies	Other Soc's	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1910-11...	\$48,807.88	2,981.80	\$6,695.34	\$84.55	\$170.66	\$59,040.23	\$8,393.41	\$67,433.64	\$34,455.81	\$101,889.45
1911-12 ..	52,744.43	2,819.64	8,131.78	.....	639.14	64,384.99	7,033.75	71,368.74	38,867.61	110,236.35
Increase.....	3,936.55	.....	1,436.44	.....	168.48	5,294.76	.....	3,935.10	4,411.80	8,346.90
Decrease.....		162.16	.....	84.55	.....		1,359.66	.....	.....	.....

### Receipts designated by contributors for Special Objects outside of regular appropriations

	Churches	Sunday Schools	Women's Societies	Other Soc's	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1910-1911	\$1,207.17	1,335.32	\$2,480.40	\$67.95	\$307.96	\$5,398.80	\$11,459.44	\$19,858.24	\$25.00	\$19,883.24
1911-1912	625.44	1,154.09	1,633.30	10.00	226.10	3,648.93	14,570.80	18,219.73	.....	18,219.73
Increase ..							111.36			
Decrease.....	581.73	181.23	847.10	57.95	81.86	1,749.87	.....	1,638.51	25.00	1,663.51

## SUMMARY OF RECEIPTS FIVE MONTHS — TO FEBRUARY 29

RECEIPTS	1910-11	1911-12	Increase	Decrease
Available for regular appropriations.....	\$101,889.45	110,236.35	\$8,346.90	.....
Specials additional to regular appropriations.....	19,883.24	18,219.73	.....	\$1,663.51
TOTAL RECEIPTS FIVE MONTHS.....	121,772.69	128,456.08	6,683.39	.....

# THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Office: 287 Fourth Avenue, New York.

Corresponding Secretary, Charles H. Richards, D.D.; Treasurer, Charles E. Hope. Field Secretaries, William W. Newell, D.D.; 19 S. La Salle Street, Chicago, Ill.; New England office, Room 611, Congregational House, Boston, Mass.; Rev. H. H. Wikoff, Mechanics Bank Building, San Francisco, Cal.; Assistant Field Secretary, Mrs. C. H. Taintor, Clinton, Conn.

April is the month when, by mutual agreement of our seven Benevolent Societies, the Sunday-schools and Young People's Societies are asked to send their offerings to the Church Building Society. *Easter comes on April seventh.* Many Sunday-schools and Young People's Societies will make an Easter offering for this work. Others may find some other Sunday in the month more convenient. On whichever Sunday taken, a prompt remittance is desirable.



The First Congregational Church of Oak Park, Ill. (Dr. W. E. Barton's), has recently made twenty-nine Life Members of this Society by the payment of Fifty Dollars for each person toward our work. This breaks all records in this line. Where is the church that will beat this record and make thirty life members by its contributions this year? We shall welcome such a praiseworthy competition. Any person, approving of our work and desiring to co-operate with us, may send us Fifty Dollars, and become a Life Member on request to be so enrolled. A church may obtain Life Memberships in the same way.



We frequently get letters of thanks for the aid we render. A Georgia pastor has recently sent us the following word:

"We are doing all we can to complete our new church building. We hope to be able to do more for the noble Society which is helping us so generously. May the blessing of God be on the noble officers at the head of our Society."



Every church ought to have a safe in which to keep its papers and archives. Here is a large church, only twenty years old, asking us for a loan, but it says of its organization, "the first records are lost." This is about as bad for a church as losing the family Bible from the home.

A safe is the place for the important and valuable belongings of the church. Its historical records, its minute books, its annual reports, its deed and other important papers, its scrapbooks with newspaper accounts of the various happenings in the church, its programs and calendars may find protection here. Get a safe.



For many years this Society has had a rule that churches asking its aid to complete a house of worship or parsonage should not send out promiscuous appeals for additional help. Personal friends may be asked to give, and in special cases the Society has, upon request, given permission to solicit contributions in a certain specified locality. But the giving churches have often

expressed annoyance and bewilderment when such extra appeals come, and have urgently requested that they be permitted to aid such churches only through the regular Society authorized for that purpose. They wish to have each case to which they give thoroughly examined and endorsed by those acquainted with the facts. For this reason most of these appeals, even from worthy churches go into the waste-basket. Usually the result is very disappointing to the church sending it out, and they are still more disappointed when they find it puts in peril the grant or loan which they ask from this Society.

There are a quarter of a million men and boys enrolled as members of our Congregational churches.

"Like a mighty army  
Moves the church of God;  
Brothers, we are treading  
Where the saints have trod."

This mighty phalanx is equal to two hundred and fifty regiments of full strength, and represents a mighty force if organized, drilled and working at its full force. Every church should organize its men and boys. What general would not be proud to lead an army as large as this? What pastor will not be cheered and helped to find such a battalion of Christian soldiers under his leadership?

There are in our Sunday-schools 664,973 enrolled members. Is it fair to assume that one-third of these are boys? If so, we have the "Boy Problem," another quarter of a million strong, right in our own Sunday-schools. Shall they be held for Christ and the better life? Or shall they be allowed to drift with the tide, and many of them go upon the rocks? We are helping to shelter the churches and Sunday-schools in which they may be fortified against evil and helped to acquire noble character.

Here is a striking statement showing how the little gifts count up surprisingly: "One cent a day means \$3.65 a year; five cents a day totals \$18.25 a year; ten cents a day gives \$36.50 a year.

"The Protestant Churches in the United States averaged less than one-fifth of a cent a day per member for the great missionary causes last year. If the church could have but the trifling sums spent carelessly on things which could be easily dispensed with, her treasures would be full and running over."

## BLAINE, WASHINGTON

**B**LAINE is in the extreme north-western corner of the United States. It is situated on Puget Sound, that great and splendid body of water which could float all the navies of the world. It is on the very borders of British Columbia, and looks toward Alaska and the Orient westward.

Commercially, it has a fine opportunity. Its business is very diversified, including agriculture, lumbering, fishing, canning and shingle mills. The Great Northern Railroad has spent

some hundreds of thousands of dollars to make this a great grain shipping port for the new line which is being built in from the eastern part of the state. Blaine ranks third or fourth among the Sound "ports of entry" in customs receipts. It has also a great oyster and salmon field.

We have long been interested in the development of Christian work in this community, our first grant and loan having been made to the church in 1891. The church, however, had a very checkered experience and





FIRST CONGREGATIONAL CHURCH, BLAINE, WASH.

struggled along for many years with little advancement. The old building became dilapidated and its location proved to be a poor one. Recently, however, a great change has occurred in the community and in the church. Many North Dakota farmers with large families have come to Blaine to escape the cold winters and they are very substantial people. The Rev. O. P. Avery came from a pastorate in

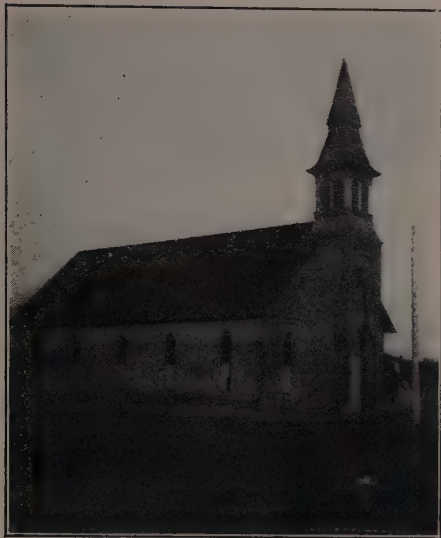
Oklahoma City to the leadership of this church, and a new spirit was manifested. The people became enthusiastic with regard to the matter of a new church project. New lots were secured and paid for in a very advantageous location. The old build-



REV. O. P. AVERY, BLAINE, WASH.



MEMORIAL WINDOW, BLAINE, WASH.



SECOND BUILDING, BLAINE, WASH.

ing was sold and the proceeds of sale put into the new and very attractive edifice which is built of wood and field stone.

New hope and inspiration are in every expression of the church life. With a fine building, a good location, the confidence of the town; increasing audiences and interest, a wideawake pastor and leader, with all the Presbyterian as well as Congregational interests back of our work which had hitherto held off for fear it would not succeed—the prospect is now for a great advance in this little city of 3,000 people. They called upon this Society for new aid, and we are glad to have had the opportunity of co-operating with the church in this revival of its life and work.

The pictures which we give show the steps of progress which have brought the church forward to its present vantage ground. The memorial window in the present edifice gives a glimpse of the original house of worship. Another picture shows the second building, while the beauty and convenience of the new church are clearly indicated by its picture.

## AS TO THE COLLECTION

A FRIEND writes that he has sometimes noticed in churches where a collection was taken up for one of our benevolent societies the pastor would announce it by saying, "Our offering will now be taken for 'Home Missions,' or 'Foreign Missions,' or 'Church Building.'"

This seemed to him to lack the appeal of even a short descriptive title. Many of our churches are unfamiliar with the definite work of our several missionary societies. The pastor is supposed to know about them, and to be interested in them. This friend is of the opinion that the pastor would greatly assist his people and help forward the good cause if he would make, not such a bald announcement, but a brief statement of the work of the society to which the offering goes, with an encouragement to help the work generously. This is especially important if the Apportionment Plan

is to be successful. Each pastor will be anxious, we are sure, to see that his church comes up to the mark, and his church will welcome a little information.

The following is suggested as a suitable form of announcement when the offering is made for the work of this society:—

"The offering for the work of the Congregational Church Building Society will now be taken. This is the organization which helps churches to build when the need is great and their ability is unequal to the work. In a little more than half a century it has helped to provide more than five thousand churches and parsonages, giving its aid in fifty states and territories.

Our State Apportionment Committee tells us that in this department of our Homeland work, our proper share this year will be \$ \_\_\_\_\_. Let us do our best not to fall below that mark."

## WHAT AN ANNUITY GIFT DOES

**W**E often receive donations for our work on which we pay the donor a satisfactory semi-annual dividend, and the giver has the satisfaction of feeling that it is not only a good investment, but will be perpetually at work for the advancement of the Kingdom of God, long after the giver has passed from earth.

A generous-hearted woman in South Dakota, appreciating the vital importance of our work in the Northwest, has recently sent us \$1,000 as an "annuity gift." Our Field Secretary, Dr. Newell, in whose district she lives, has sent her a letter of thanks for the gift in which he shows what such a benefaction will accomplish. He writes as follows:

"May I say that this gift of yours will be a continual help on through the years to the cause of Congregational Church Building. This money will be put into the erection of some church, perhaps in a community where there is no religious service of any kind except that which is conducted by our Congregational Home Missionary. The money will be used by the people there at a time when they have

raised all they can raise and need help. Later on when the local finances have recovered they will return this money to our treasury, and it will be sent out again to help build another church, and in this way will become a perpetual power in church erection. It ought to insure the building of one church every five or ten years according to the circumstances in each case, and you can see what this will mean in a long period of years. Some of these churches grow to be very strong and reach a large number of people, and some of the churches which remain small, have sent out young men and women who have become great religious leaders both in America and abroad.

"The most prominent man to-day in the Y. M. C. A. world, is the man who is the religious secretary of the International Committee, and he started this great Men and Religion Movement, which is gathering thousands of men in all of our great cities for a fresh study of the Bible, and new activities by men for boys, and also to better general conditions of city life. This man who is doing all of this work was converted in one of the little Home Missionary Congregational churches in a country town.

"This is just one illustration of what can come from the investment of a little money in helping to build these churches.

"I am sure your gift will be a great blessing and I trust it will be a comfort to you to think about it."



## OUGHT THIS PASTOR TO HAVE A PARSONAGE?

**A** THRIVING new town on the new extension of the Northern Pacific Railway is *Elgin, North Dakota*. It is likely to become the county seat of a new county soon to be organized. Here we have a little church hardly six months old, with a membership of 26, an average attendance of 40, and the pastor has charge of two other stations as well as of this. There are no other churches at any of the points where he preaches.

Our church in *Elgin* held services first in the depot, since the school house was inadequate for the number of people desiring to attend. His greatest necessity, however, was a par-

sonage. He lived with his family for a time in two little rooms in an attic. Then he moved to a small vacant store which he could have only for one month. Then since there was absolutely nothing in the place he could rent, he had to move to an old dance hall which had been moved over from a neighboring town, the use of which he obtained temporarily.

It was so cold in this old hall that on several occasions the pastor's daughters could not stand it, and they either went to bed in the daytime or went to the neighbors to keep warm. The pastor put on his fur coat and tried to keep up the fires so that he





could study. He had recently passed through a serious operation and this exposure to severe cold was most unfortunate for him. It began to seem as though he could not longer stay on the field. But it was too important a field to leave.

Then he thought of this Society. On conferring with Superintendent Stickney, he decided to join with the church in an appeal to this Society for a parsonage loan. Receiving encouragement, he rallied his people to the work of building a dwelling place for the leader of the church. As it was impossible to build the church during the winter, the basement of the new parsonage was fitted up as an audience room for the church.

At Christmas time the pastor and his family moved into the new house. He wrote to us saying: "We are so happy! On Wednesday we were able to move into the new parsonage. The plaster was not dry, consequently we all contracted a cold but we did not mind. It was so cold in the old hall we could not stand it. Thank God and the Church Building Society! All is over; we have four cozy rooms now. Everybody is so pleased. On Christmas our Sunday-school held a delightful entertainment and on Christmas Day I preached for the first time in our basement. We are so glad to have now a place of worship here instead of going to the depot. We thank you heartily for the interest you are taking in us."



# THE CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY

## MISSIONARY AND EXTENSION DEPARTMENT

Office: Congregational House, Boston, Mass.

President, Rev. Frederick H. Page; Missionary and Extension Secretary, Rev. William Ewing, D.D.; Treasurer, Henry T. Richardson; District Secretaries: Robt. W. Gammon, D.D., 19 W. Jackson Boulevard, Chicago, Ill.; Rev. Milton S. Littlefield, 155-80th Street, Brooklyn, N. Y.; Educational Secretaries: For the Southwest, Rev. J. P. O'Brien, 4128 Campbell Street, Kansas City, Mo.; For the Pacific Coast, Rev. Miles B. Fisher, 948 Market Street, San Francisco, Cal.

## CLOSING OF THE YEAR

At this writing, the reports are being compiled of the work of the Sunday-school Society for the year which closed March first. The exact details cannot yet be given. The Society, however, has had one of the most prosperous years in its history, in all departments. The Missionary and Extension, and the Educational work have met a very hearty response in all parts of the country. The lessening of denominational rivalry has made a clearer field in many places, and an added emphasis for supplying religious services, where there is every opportunity for laying the foundation for a useful church.

The need of strengthening and up-building our new and weak enterprises has been felt and responded to. The deep interest in better methods of Sunday-school work and general religious instruction has added new zest and importance to the work.

The Society has been able to care for its work without any financial agents, and the appropriation of \$5,000 from the Business Department has met the expense of administration so that the gifts and bequests have gone directly into extending and improving the work. Grants of literature have been widespread and helpful.

## CHANGES AND ADDITIONS

The place made vacant by the retirement of Miss M. Alice Isely has been filled by the appointment of Miss Anna N. Lewis of Des Moines, Iowa, as field worker for Utah and Colorado.

Rev. H. A. Deck of Tombstone, Arizona, has been appointed Superintendent for Arizona and New Mexico. Faithful Sunday-school work has been done in these places for many years, Arizona being under the care of Superintendent H. P. Case of Southern California, and New Mexico being associated with the "Panhandle" of Texas. But with the development incident to these great territories becoming states, a superintendent has been appointed and Mr. Deck gives promise of large usefulness.

For some time Northern New England has been the only section of our country which has not been provided for by some help and oversight in its Sunday-school work. The officers at Boston have held themselves ready to assist, but earnest invitations have come for the appointment of one who should be an expert in Sunday-school methods and also a helper in the missionary problems incident to the incoming of foreign populations, the decadence of country churches, and the growth of manufacturing towns.

Rev. A. W. Bailey of Keene, New Hampshire, has been secured for this important field. Mr. Bailey is a strong, successful pastor, a leader in religious education, prominent in Sunday-school Councils, and will enter this field with enthusiasm and most helpful prestige.

For the first time in the history of the Society, every part of our vast country is within reach of a helper in its Sunday-school work through the representatives of the Sunday-school Society.

### CHILDREN'S DAY

The Second Sunday of June is still the favorite time for the observance of Children's Day. For the best success in its observance, plans need to be made a good while in advance. There was a large call last year for the various services issued by the Society. Two of them were very highly commended, "The Children and the Flowers" and "True Patriots". The former has very attractive new music, excellent recitations and exercises, and is in every way a high class Children's Day service. The latter has selections from some of the finest standard hymns and tunes for church and Sunday-school. It has bright and wise messages for the young people from Dr. Boynton, Moderator of the National Council, Dr. King, President of Oberlin College, Dr. Jefferson, of Broadway Tabernacle, New York, Dr. Gladden of Columbus, Ohio, and a message from the front. They were both so good that many hardly knew which one to use. It has therefore been decided to re-issue them both, and they will be offered this year.

There are, however, many of our larger churches where recitations and exercises by the children are not used, and where more time is required for the services of baptism, presentation of Bibles, and promotion exercises of the Sunday-school. There are smaller churches which require a simple and dignified service. To meet the need of these, a service, "The Children and the Church," is prepared, which gives promise of being very useful for a fitting observance of Children's Day. While churchy in its character, the music is familiar, bright, and attractive.

Samples with full directions will be sent to each pastor and superintendent about Easter time. Option will be given for any school or church to have either one of the three services free of charge, on condition that an offering is taken, when it is used, for the Missionary and Extension work of the Sunday-school Society.

### NOTES FROM NORTH DAKOTA

By Superintendent E. H. Stickney.

Havelock is the first town east of New England on the Cannon Ball Branch of the Milwaukee Railroad. It is quite a thriving town and bids fair to be a place of some importance. We commenced work when the railroad was built and have followed it up. With improved crop conditions, this work will become one of very great importance. I hope at no distant day to get a church organization and follow it with the erection of a house of worship. As usual the Sunday-school has been the pioneer in

this work and that means a great deal. I look for much good to be accomplished through this seemingly small beginning.

Freeda is a thriving little town on the Cannon Ball line of the C. M. & P. S. Railroad. The superintendent is a minister who lives on a farm and cares for this with other work. It required some effort to get a beginning, but the outlook is now very good. I am following the work up very carefully. I think that one of these days we will be able to have a church and place the work on a more permanent basis. I am very glad to be able to do something for the people here.



## A HOPEFUL SCHOOL IN OREGON

By Rev. M. C. Davis, Missionary.

About two and one-half miles south and east from the town of Gold Hill, in Jackson County, Oregon, is located the Dardinell School District, named after the first settler who located in this little valley. Across the Rogue River, south from the town, can be seen a low section of country, lying between two ranges of mountains, caused by the creek known as Kanes Creek. It is along this stream that a number of families are obtaining a livelihood from small ranches. Others are located on the mountain slopes, engaged in gold mining, which in this case, means "pocket hunting"; that is,

hunting for pockets of gold formed in small veins near the surface. Some of the people are experts in tracing these deposits.

The people are industrious, and the children show careful training in the home. A number of years ago they had a Sunday-school and occasional preaching services, but the present generation has been entirely destitute of any religious influence. They are very anxious to have a Sunday-school, and we organized with 38 members present. They chose for superintendent a man who is well qualified for the position, and who will do all in his power to make a success of the school. I look for good results at this point.



THE DARDINELL SCHOOL

## NEEDY PLACES IN RURAL COLORADO

By Superintendent A. S. Bush.

Gateway is a post office in a long valley near the mountains of Utah. For months the people are shut out from the busy world upon their lonely mountain ranches where the cattle industry is the leading pursuit.

A number of people desired a Sunday-school, and on January 14th, these earnest folk to the number of twenty

gathered in one of the homes of the valley and organized into a school, which is now doing very excellent work. The post office is twenty miles distant and they eagerly look for their mail and the Sunday-school literature.

To people hidden away in the hills as are these people, the coming of Sunday and the opportunity for a Bible School is a very important event in the routine of each week. Many more such schools are needed in rural Colorado,

# THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

Office: 287 Fourth Avenue, New York.

Henry A. Stimson, D.D., President; William A. Rice, D.D., Secretary; B. H. Fancher, Treasurer.

## A COMPARATIVE STATEMENT OF RECEIPTS

FOR THE FIRST TWO MONTHS OF 1911 AND 1912

	Churches	Individuals	Aff. Soc.	Interest	Legacies	Totals
1911....	\$ 3,973.66	\$ 1,280.18	\$ 1,789.94	\$ 1,663.25		\$8,707.03
1912.....	4,603.25	615.72	1,464.01	1,812.00	\$200.00	8,694.98
Gain.....	\$ 629.59			\$148.75	\$200.00	.....
Loss.....		\$664.46	\$ 325.93			\$ 12.05

It is proper to conclude from the above figures that the decrease in gifts from individuals and affiliated societies does not indicate less interest in ministerial relief on their part, but more interest in the Apportionment Plan. In other words, individuals and societies are increasingly requesting that their gifts be credited to some designated church or churches under the apportionment. In the keeping of our accounts, when these givers make such requests, the credit appears only as from the church. Consequently the above report shows a decided gain in the gifts from churches. Not enough, however, to equal the decrease in the receipts from both individuals and affiliated societies. These figures do not strengthen our hope for total receipts of \$50,000 for 1912 as against \$46,423.80 for 1911. But we are far from abandoning that hope. Never has the interest in the veterans been keener or more wide-spread among our churches than at the present time. It will deepen and extend from year to year.

## A NATION WIDE VIEW OF THE WORK OF MINISTERIAL RELIEF IN THE CONGREGATIONAL CHURCHES FOR 1911

*First*—THE CONGREGATIONAL BOARD  
OF MINISTERIAL RELIEF.

This is the National Board with headquarters at 287 Fourth Avenue, New York.

This board received during 1911 from the churches under the apportionment.	\$16,920.17
From interest, .....	8,710.65
From all other sources .....	20,792.98

A total of..... 46,423.80

On December 31, 1911, this Board held a permanent fund at par value of \$221,017.90.

During 1911 it aided 159 persons or families, representing 325 dependent people to the amount of \$26,096.38.

The average to each family was \$180. The maximum being \$300.

Of the 159 pensioners, 74 were men and 85 women.

*Second*—STATE RELIEF SOCIETIES.

There are fourteen State Relief Societies, six being in the New England States, two in California and one

each in Michigan, Illinois, Iowa, Wisconsin, Minnesota and North Dakota.

These fourteen State Societies received in 1911, from the churches under the apportionment .....	\$17,041.13
From interest.....	16,462.47
From all other sources	3,205.19

A total of..... \$36,708.79

On December 31, 1911, these State Societies held permanent funds amounting to \$345,596.80.

In addition to the above, New York State holds an Endowment Fund of \$10,000, the income of which is paid to pensioners in New York through the National Board.

The National Board holds an Ohio fund of \$1,500, the interest of which is paid to pensioners in Ohio.

During 1911, the State Societies aided 200 persons or families representing about 400 dependent people to the amount of \$38,679.83.

The average to each family being \$145, with a maximum of \$400.

The highest average was \$248 in

Connecticut, and the lowest \$100 in South Dakota. Of the 200 pensioners 96 were men and 104 were women.

*Third*—THE COMBINED WORK OF THE NATIONAL AND STATE SOCIETIES FOR 1911.

Total receipts under the Apportionment .....	\$33,961.30
Total from interest....	25,173.12
Total from all other sources .....	23,998.17

Grand Total ..... \$83,132.59

The total Endowment Funds on December 31, 1911, were \$566,615.

During the year 1911, 359 pensioners, of whom 170 were men and 189 women representing 725 dependent persons, received \$54,776.21.

The average to each person was about \$75 and to each family \$157.

It will be seen from these figures that the receipts under the Apportionment for 1911 fell short of the \$40,000 assigned by the Apportionment Commission to Ministerial Relief, \$6,038.70, while the receipts from all sources exceeded twice the Apportionment by \$3,132.59.

## MEMORIAL DAY FOR SOME LIVING SOLDIERS

This is the striking and suggestive topic for the May meeting of the State Women's Home Missionary Unions throughout the country. A program for these meetings will be found in "The Woman's Home Missionary Federation" pages in this number. We wish, however, to add a word here. We remember how as a boy, we saw both the dead and the living soldiers of the Civil War in Tennessee. Those profound impressions made upon the plastic mind of a child have always remained vivid and stirring. Memorial Day has been sacred. Love for the veterans of that war has been deep and abiding. We quote from Vice-President Sherman's oration at the dedication of the Soldiers' and Sailors' Monument at Syracuse, N. Y.:

"Neither the monuments we dedicate nor the soldiers' homes and pensions the nation provides are a charity. All are acknowledgments of just debts, the payment of sacred obligations. They are decorations, badges of heroism, more nobly earned than the ribbon of the French Legion of Honor or the garter of British knighthood.

The people of to-day have no fear of too generous treatment to the soldiers of the 60's. Their just merits are to be measured by the grandeur of the nation which they preserved, by what it was, by what it is, by what in all the years to come it will be.

The greatest, the most beautiful, the most perfect monument that could be raised to our soldiers they themselves build in the Union they saved."

We are quite able to appreciate these facts and enter into this spirit of regard for the heroes of that great struggle.

We have rejoiced in the kindly providence which has permitted us to devote the past ten years to the comfort and welfare of the living soldiers, veterans, of the holy war. Neither



are the pensions, nor the homes provided for *them*, acts of charity. They are "just debts, the payment of sacred obligations." We do not need a memorial day for the dead soldiers of the cross, but for the living soldiers, aged, retired, way-worn and battle-scarred. Not one day in three hundred and sixty-five, but days in sufficient frequency to secure for them while still with us such provision for their comfort and care as they deserve and shall be creditable to the great body of Congregational churches, whose growth and prosperity are so largely due to their heroism, sacrifice and tireless devotion. We trust that the May meetings of the Women, the Young People's Societies, and the Sunday-schools, in consideration of the claims of aged ministers and their families, may widely extend the knowledge of the work of the Board of Relief and increase its receipts.

### CONDITIONAL GIFTS

A gentleman of large business interests, who for many years has held a most important position in a financial institution which has to do with the savings of the people, investments, wills, bequests and trusts, in making a Conditional Gift of a considerable sum to the Congregational Board of Ministerial Relief said: "I am making this gift in this way to make sure you receive the amount I wish to devote to your fund." This is a most suggestive statement. His large experience had taught him the delays, dangers and depletions by tax and legal fees, in the settlement of wills.

These dangers are avoided by the Conditional Gift plan of the Congregational Board of Ministerial Relief. The Board has received the money which this gentleman desired to give to it and has agreed to pay him during the rest of his life, in semi-annual payments, a definite income satisfactory to him. He will have no more care or risk in the investment of this money and knows at his death its in-

come will go on perpetually in ministering to the aged and worn-out clergymen or their widows under the care of the Board.

Let us state again the nature and value of Conditional Gifts:

The Board of Relief will accept from any one any amount of money and will as a condition agree to pay to the donor or donors in semi-annual payments an income based upon the age or ages of the donors, during their life. The Board issues a bond guaranteeing this contract.

If you have a sum of money upon the income of which you must live, but which at your death you desire to go to the cause of Ministerial Relief, why not give it to the Board now and avoid the care and risk of its investment.

If you wish to provide an annuity for another, a relative or friend, during his life time, the Board will accept your gift in the necessary amount and will carry out your wishes with strictest fidelity.

These conditional gifts yield a fixed, non-fluctuating, regular income. They do away with anxiety, uncertainty and danger of loss.

Conditional Gifts appeal especially to the aged. And the aged can have a peculiar and experimental appreciation of others who are aged. We ask every aged person who reads this paragraph what his condition would be if he were without an income or adequate means of support. A woman of means put into her will a special clause of thanksgiving to God for His great goodness to her during her life and then gave her fortune to make other lives happy. But we should make other lives happy, so far as we can, while we live. She did, doubtless. But she wished to be instrumental in blessing other lives after her own had ended. So she dedicated her fortune to perpetual ministry to the needy. Those who commit money to the Board of Relief, whether by Conditional Gifts or bequest can know that they are "to go on and on" ministering to the weary pilgrims who in their strength were enlisted in the army of the Lord.

# THE WOMAN'S HOME MISSIONARY FEDERATION

President, Mrs. Roy B. Guild, 84 Fisher Ave., White Plains, N. Y.; Vice-President-at-large, Mrs. C. R. Wilson, 69 Frederick Ave., Detroit, Mich.; Vice-Presidents: Mrs. W. Walker, 281 Edwards St., New Haven, Conn.; Mrs. D. P. Breed, Grinnell, Iowa; Mrs. J. C. Luckey, 560 Elm St., Portland, Ore.; Mrs. H. B. Wey, 125 Elizabeth St., Atlanta, Ga.; Recording Secretary, Miss Annie A. McFarland, 203 No. Maine St., Concord, N. H.; Corresponding Secretary, Mrs. W. W. Newell, 244 Wesley Ave., Oak Park, Ill.; Treasurer, Mrs. H. A. Flint, 604 Willis Ave., Syracuse, N. Y.; Editorial Secretary, Miss Eleanor Nagle, 141 Crafts St., Newtonville, Mass.

## THE HARVEST

Now that an apportionment plan is adopted quite generally by the churches, it is found not unfrequently that the local woman's missionary societies are not receiving as much in gifts from women as formerly. These gifts are diverted from the woman's societies of the church to the contributions which reach the church treasurers.

This method of diverting gifts does not increase the amount of the benevolences of the church nor promote the raising of its apportionment, for the gifts of women, girls, and little children are included in the apportionment of a church just the same when given through the treasurer of the woman's society as when given through the treasurer of the church.

Since the women's local societies are endeavoring to raise a definite percentage of the apportionment of the church, these societies should have as strong a support as formerly from the women of the church, Mission Bands, Sunday-schools, and Y. P. S. C. E., especially as the chief object of the Apportionment Plan is to increase the gifts from men for the support of the Congregational missionary societies. For it is acknowledged that women are now bearing their share of its support and also conducting a large part of the missionary educational work. Yet there is more need to-day than at any time for a continued faithful and loyal work for missions by the women of our churches.

If there is a diversion of gifts this may be corrected. But instead of asking the national or state Societies to return credit to the state Unions for money which should be given to the local woman's Societies, it would be far better to have the right method of crediting followed in the local church. The president and treasurer of the woman's society may consult with the treasurer of the church, and request, where the donor has no objections, that the church treasurer shall credit the woman's societies with the gifts which come from church organizations and Sunday-schools whose members the woman's societies are expected to instruct in the needs of home mission work and to lead, by various methods, to more generous gifts for its support.

The sower of the seed should reap the harvest.

ELLA A. LELAND.

## TOPIC FOR MAY

MEMORIAL DAY FOR SOME LIVING  
SOLDIERS.

Cong'l. Board of Ministerial Relief.

A rose to the living is more  
Than sumptuous wreaths to the dead;  
In filling love's infinite store;  
A rose to the living is more  
If graciously given before  
The hungering spirit is fled—  
A rose to the living is more,  
Than sumptuous wreaths to the dead.  
Nixon Waterman.

Memorial Day is an occasion to honor living members of the G. A. R. as well as to revere those who have died. The ranks of the living are decimated and broken.

Those left are old and mostly incapacitated. They are deserving of honor. Pensioned by the Government, respected by the people. In every Memorial Day parade, those marching under tattered battle flags, and moving with halting gait, receive the greatest honor.

There are other veterans, old soldiers of the Cross, fittingly described by a New England pastor as also members of the G. A. R.,—Grand Army of the Redeemer. These deserve to be honored and should be pensioned, if in need, by the churches they have served.

The average age of retirement from the active ministry is sixty-five. A few serve longer, and many are broken down earlier. Of the 6,000 Congregational ministers, 900 are sixty-five or over. About 600 are over seventy and 150 over eighty. These are entitled to the loving and practical interest of all our churches.

We must not forget the widows of ministers, who, through long years, shared in the toils and self-denial of their husbands.

#### PROGRAM.

Hymn—Jesus, Saviour, Pilot Me.

Bible Lesson—How a king honored a veteran. II. Sam. 17:27-29; 19:31-37; I. Kings 2, 7.

Prayer.

Hymn—How Firm a Foundation?

Suggested topics for papers.

Why do some aged ministers need help?

What are Congregational Churches doing for these living veterans?

Agencies:

1. Congregational Board of Ministerial Relief.

2. Fourteen State Societies. Of these six are in New England, two in California and one each in Illinois, Michigan, Minnesota, South Dakota and Iowa.

What was accomplished in 1911?

What remains to be accomplished?

Hymn—The Aged Minister's Prayer.

Reading—"The Last Leaf," by Oliver Wendell Holmes.

Hymn—Abide With Me.

Secretary Wm. A. Rice, who has offered the above suggestions, will supply leaflets concerning the work of the C. B. M. R. as well as copies of cards containing "The Aged Minister's Prayer" with music, on application to him at 287 Fourth Avenue, New York City.

#### NOTICES

On January 18th, a most interesting meeting was held in the Presbyterian Building, New York City. At the invitation of the Home Mission Council of Men, the Council of Women for Home Missions joined them in executive session.

The business of the day was the discussion of a plan for a campaign of Home Missions to be carried on next fall. The report of a joint committee, previously appointed, was read and the details of the proposed plan carefully explained. The method suggested was unique and far-reaching; the campaign would be short and decisive but thorough.

After careful deliberation and thought a unanimous vote was passed authorizing the committee to make the necessary plans for the coming campaign.

Home Mission Week at Chautauqua this year will be August 4-10. Mrs. D. B. Wells of Chicago, whose fame as a teacher of Missions extends from the Atlantic to the Pacific, will teach the new text-book on Mormonism, by Rev. Bruce Kinney.

Many workers from many fields will be there ready to give lessons from their own experiences, and a most interesting week is expected. Let all who are within reach of Chautauqua reserve this week, or at least a part of it, and plan to attend the meetings both to give and receive inspiration.

The Connecticut Woman's Home Missionary Union has recently published an address delivered before that body by Rev. W. A. Bartlett, entitled "What Missions Mean." It is most eloquently written and is highly recommended to the other State Unions. Copies may be obtained by applying to Mrs. Chas. R. Childs, 11 Marshall St., Hartford, Conn.

During the past year the Minnesota Woman's Home Missionary Union has accomplished three noteworthy steps forward. The President of the M. W. H. M. U. has been made a member of the Board of the Minnesota Congregational Home Missionary Society, thus being the only woman on that Board. This Union is represented on the State Apportionment Committee also, by one of its members. Finally, it has been given its rightful place among the other Societies upon the pledge cards printed by the State Apportionment Committee.

Mrs. J. G. Archer, state secretary of the Oklahoma Congregational Woman's Missionary Union, died on February 2nd. Having served as a state officer only a few months, yet in that time she had endeared herself to her co-workers by her sweet personality, by her consecration, and by her passionate desire to serve Him worthily in her position. She was a member of Pilgrim Church, Oklahoma City. She leaves a husband, four-year old daughter and infant son, mother and sisters, besides a multitude of friends. All will miss her.



## CONGREGATIONAL BROTHERHOOD OF AMERICA

THE most ardent believer in the Brotherhood must admit that the organization has been up against a stone wall of apathy which has hindered its progress more than any active opposition. In view of this apathy, I am personally convinced that the denomination does not want a strong organization of men's clubs closely geared up with local, city, district, state and national organizations and officers.

For instance, in Massachusetts there are approximately two hundred and sixty men's organizations in the Congregational churches, having a membership of about sixteen thousand. Only about eighty of these organizations have allied themselves with the State organization. What is true in Massachusetts is true in other States. Instead of spending our energy and time in trying to develop our State organization by asking the local clubs to become members of the State and thus, of the national organization, we should act on the principle that whenever there is any form of men's work in a Congregational church, by this very fact it becomes a member of the State and through the State of the national organization. Thus, it will become the duty of the State officers to find out what is being done in the various churches and enroll all the clubs. Ohio has adopted this method, Illinois and Iowa are working at it. Under this new plan, the relationship of the local club and the State organization to the National Brotherhood will be exactly the same as the present

relationship of our local churches to the State conference and to the National Council. In short, the national organization will become the clearing house for all that has to do with work among men in our churches.

One of the delegates at the last National Council who voted that the office of Secretary of Labor and Social Service be established, said that he did not know what the vote involved; perhaps, many voted with just such a lack of clear knowledge.

This department, as such, has a real place, and after one year's experience some ideas of definite service for the future have already been established; for instance, in connection with the Federal Council, our Social Service Commission takes its place with that of the other leading denominations. Such an office and such a reputation is a decided gain and it seems to me that, having put our hands to the plough in this matter, it would be a misfortune to look back. Here is a piece of work that the men of the denomination are supporting, and thus, relating themselves to the advanced movement in Christendom. This ought to appeal to our imagination as well as call forth our loyalty to the Kingdom.

At the Conservation Congress to be held in New York, April 19-22, the Brotherhood will have one day; and here the enthusiasm, as well as the plans developed by the Men and Religion Movement, will be discussed and, in so far as possible, tied up to our future program.

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### MEETING IN NEW YORK CITY.

Monday, April 22.

HOTEL CUMBERLAND, 10 A. M.  
(Congregational Headquarters)

At this meeting the whole question of the future of the Brotherhood will be discussed and definite action recommended.

A full representation of the Directors is urged.

HENRY A. ATKINSON.

## SPECIAL NOTICE TO CHURCH TREASURERS

Last year many churches adopted the custom of making a remittance to each Society once a quarter. They thereby helped the Societies to pay current bills out of current receipts—a most important matter and a recognized part of the Apportionment Plan.

On or about April 1st is the date for making the first quarterly remittance for 1912.

CHARLES C. MERRILL,  
Secretary Apportionment Commission.

# ACKNOWLEDGMENTS OF RECEIPTS

## The Congregational Home Missionary Society

Willis E. Lougee, Treasurer - 287 Fourth Avenue, New York, N. Y.

February, 1912

### MAINE—\$33.71.

Belfast: First S. S., 4; S. C. M., 1. Blue Hill: S. S., 3.50; A. M. P., 1. Greenville: C. E., 2. Skowhegan: M. D. B., 1. Veazie: 6.21. Winslow: C. E., 10. Woodfords: S. S., 5.

### NEW HAMPSHIRE—\$1,297.43.

New Hampshire H. M. Soc., A. B. Cross, Treas., 1,183.03.

Antrim: S. S., 2.40. East Wolfboro: M. E. G., 2. Goffstown: A Friend, 25. Keene: A. M. S., 2; M. J. H., 5. Lyme: H. F., 1. Mountaintop: Ossipee S. S., 5. New Hampshire: 20. North Hampton: C. E., 7. Rye: 40. Stratham: 5.

### VERMONT—\$43.38.

Charlotte: S. S., 11. Cornwall: S. S., 6.88. Gaysville: C. E., 2. Newbury: J. B. L., 10. St. Johnsbury: North S. S., 10. South Hero: 3.50.

### MASSACHUSETTS—\$8,025.08, (of which legacies, \$6,231.07).

Mass. Home Miss'y Soc., Rev. J. J. Walker, Treas., 252.13.

Amesbury: C. E., 10. Belchertown: M. A., 1. Berkeley: S. S., 5.66. Beverly: Estate of C. L. Babcock, 231.07. Brookline: Lyndon S. S., 15. Cambridge: Prospect St. S. S., 20; Shepard S. S., 23.50; R. L. S., 10. Canton: C. E., 10. Chatham: S. S., 4.31. Dennis: Union S. S., 6; H. E. S., 2. Dorchester: Village C. E., 2. Easthampton: First, 10. Fitchburg: E. J. D., 5. Gloucester: R. B., 10. Great Barrington: D. W. B., 5. Haverhill: Riverside C. E., 10. Holbrook: Winthrop, 50.

Harvard: 10. Lawrence: Trinity, 48.90. Leominster: Ortho., 108.13; F. A. W., 15. Lexington: F. W. S., 2. Longmeadow: S. S., 2.11. Lowell: Estate of M. M. Buttrick, 1,000. Middleboro: Central S. S., 10.81. Montague: First, 10. Nahant: S. S., 1.40. Natick: A. A. P., 1.50. Newburyport: Belleville C. E., 2.50. Northampton: First, 50; Edwards, 152.86. North Beverly: C. E., 5. Oxford: E. S. S., 2. Petersham: A. D. M., 100. Princeton: C. E., 5. Roslindale: A. M. D., 1. Roxbury: A. C. T., 50. Shelburne: C. E., 10. South Deerfield: C. E., 2.20. So. Framingham: C. A. K., 15. South Hadley: E. C., 2. Sudbury: L. S. C., 25. Swampscott: R. S., 1. Taunton: Winslow, C. E., 10; C. M. R., 45. Wayland: Estate of P. M. Lee, 5,000. West Brookfield: F. M. E., 2. Westfield: J. A. B. G., 25. West Medway: C. E., 2. Whitinsville: A Friend, 250.

Woman's H. M. Assoc., Miss E. A. Smith, Ass't Treas., 375.

### RHODE ISLAND—\$37.75.

Carolina: M. L. T., 10. Central Falls: S. S., 8.25. Chepachet: C. E., 10. Elmwood Station: S. G., 60c. Newport: A Friend, 2. Providence: H. A. W., 5. Tiverton: A. E. B., 2.

### CONNECTICUT—\$2,288.02, (of which legacy, \$190.00).

Missionary Society of Conn., Rev. J. S. Ives, Treas., 1,326.24.

Bristol: A. G. D., 20. Broad Brook: C. E., 2.50. Centerbrook: S. S., 2.50; C. E., 10. Danielsonville: A. G. B., 2. Derby: First S. S., 10; C. E., 10. East Hartford: First S. S., 18.77. Ellington: S. S., 20. Gildersleeve: First, 10.85. Glastonbury: C. E., 10. Griswold: First C. E., 5. Hampton: E. L. S., 1. Hartford: A. H. A., 2; E. C. R., 10. Hebron: A Friend, 5. Lebanon: First C. E., 7.69. Meriden: O. W. B., 1. New Haven: Ch. of the Redeemer, S. S., 20; Welcome Hall S. S., 13.44. Pequabuck: Lad. Soc., 25. Shelton: S. S., 20. Simsbury: Estate of J. M. Croft, 190. South Glastonbury: E. T. T., 1. Stafford Springs: G. H. B., 1. Stamford: First, 25. Stony Creek: M. K. N., 4.50. Torrington: E. B., 2. Unionville: S. M. H., 5. Wallingford: First, 122.80. Whitneyville: S. S., 6.22. Winchester Center: First, 15. Windham: First, 22.51.

W. H. M. Un., Mrs. J. B. Thompson, Treas.: Enfield: L. B. S., 25. Hartford: South 2nd Aux., 250. Rockville: Lad. Aid Soc. 50. Thompson: Aux., 15. Total, \$340.

### NEW YORK—\$2,157.66.

Angola: A. H. A., 5. Agnebogue: 7.50. Bridgewater: C. E., 5. Brier Hill: S. S., 7. Brooklyn: Central, 50; Puritan, 97.87. Canandaigua: M. A., 1. Churchville: 48. Edmeston: C. D. C., 5. Ellington: C. E., 3.25. Ithaca: A. M. T., 2. Jamaica: Dunton S. S., 6.25. Jamestown: First, 177.65; C. F., 1. Lewis: 2.25. Marcellus: J. H., 5. Massena: 15. Munsville: C. E., 6. New York City: B'dway Tab. Ch., 1,387.13; Camp Mem. S. S., 17.68; Mt. Hope, 15.63; Little Morris's Birthday Gift, 2; S. D. B., 10. Paris: S. S., 2.10. Richville: First C. E., 10. Seneca Falls: S. S., 7.25. Tallman: 5. Wadhams: 6.10. Walton: First S. S., 20.

W. H. M. Un., Mrs. J. J. Pearsall, Treas.: Brooklyn: Tompkins Ave. Wom. Un., 155. New York City: B'dway Tab. Wom. Soc., 75. Total, \$230.

### NEW JERSEY—\$750.55.

East Orange: First, 94.05; J. A. H., 10. Egg Harbor: 7.50; S. S., 5.50. Glen Ridge: Men's League, 573. Jersey City: First, A Friend, 1. Newark: Jubel Mem., 6. Orange: Orange Valley, S. S., 25. Plainfield: C. N. L., 10; H. S. N., 5. Rutherford: St. Clair Ave., 13.50.

### PENNSYLVANIA—\$151.63.

Edwardsville: Welsh, 45. Harford: 4.04. Mahoney City: Bethany S. S., 5.22. North Scranton: Welsh, 6. Philadelphia: Central S. S., 3.39; E. F. F., 5; W. H. L., 25. Pittsburgh: Swedish, 4. Pittston: First, 6.80.

Scranton: Puritan, 10. Spring Brook: 6.18. Ulysses: A. L. C., 25. Wilkesbarre: 2nd Welsh S. S., 6.

**VIRGINIA**—\$5.00.

Herndon: 5.

**GEORGIA**—\$11.40.

Atlanta: Central, 11.40.

**FLORIDA**—\$162.76.

Hampton: B. E. V., 5. Key West: First, 35. Orange City: First, 45. Winter Park: 50.76.

W. H. M. Union, A. E. Guild, Treas. Dayton: Aux., 10. Lake Helen: Aux., 2. Orlando: Aux., 15. Total, 27.

**TEXAS**—\$100.30.

Dallas: Central, 90. Pruitt: 2. Rainey's Chapel: 3.70. Silver Lake: 4.60.

**OKLAHOMA**—\$15.00.

Binger: 15.

**NEW MEXICO** \$2.00.

Los Ranchos de Atrisco: 2.

**ARIZONA**—\$18.60.

Mayer: 2.60. Prescott: 1st, 16.

**KENTUCKY**—\$1.00.

Berea: G. M. T., 1.

**OHIO**—\$72.76.

Cong. Conf. of Ohio, J. G. Fraser, Treas., 27.93.

Cleveland: Bethlehem S. S., 11. North Olmsted: S. S., 1. Oberlin: 1st, 2. Oxford: L. E. K., 10. Steuben: S. S., 1.23. Toledo: First, 11.15. West Olmsted: S. S., 8.45.

**INDIANA**—\$56.50.

Indianapolis: First, 30; S. S., 9.

W. H. M. Un., received by Mrs. A. D. Davis, Treas.:

Indianapolis: First W. H. M. S., 17.50.

**ILLINOIS**—\$119.09.

Cong. Conf. of Ill., J. W. Iliff, Treas., 98.56.

Alton: I. D. G., 1. Chicago: Free Evan. S. S., 7; Waveland S. S., 7.53. Hennepin: S. S., 2.50. Lake Forest: C. E. L., 1.50. Naperville: C. H. G., 1.

**MISSOURI**—\$75.02.

Missouri Cong. Conf., P. A. Griswold, Treas., 75.02.

**WISCONSIN**—\$1,567.93, (of which legacy, \$1,489.80).

Wisconsin Cong. Assoc., L. L. Olds, Treas., 42.73.

Appleton: Estate of Mary J. Marsh, 1,489.80. Black Earth: C. E., 1.40. Footville: E. G., 10.

Plymouth: C. E., 10. Racine: 1st C. E., 10. Suring: Maple Valley Scand., 4.

**MICHIGAN**—\$976.50, (of which legacy \$804.00).

Mich. Cong. Conf., C. A. Gower, Treas., 113.08.

Ann Arbor: L. E. B., 5. Calumet: 10.

Crystal: S. S., 3.70. Hopkins: C. B. L., 10.

Manistee: C. E., 5. Muskegon: 1st, S. S., 10.

New Haven: 1st S. S., 9.17. Portland: S. S., 2.25.

Stanton: S. S., 4.30. Vermontville: Estate of Artemas Smith, 804.

**IOWA**—\$324.62.

Iowa Cong. H. M. Soc., A. D. Merrill, Treas., 250.30.

Long Creek: Welsh, 6. Shenandoah: 68.32.

**MINNESOTA**—\$87.89.

Minn. Cong. Miss. Soc., G. R. Merrill, Treas., 73.74.

Bertha: S. S., 4.05. Glyndon: S. S., 2.70.

Orrock: S. S., 40c. St. Paul: Cyril C. E., 4.50.

Woman's H. M. Union, Mrs. A. M. Rurch, Treas.: Waterville: S. S., 2.50.

**KANSAS**—\$10.50.

Gaylord: C. E., 5. Newton: S. S., 2. Sedgwick: N. D. G., 50c. Wichita: Fairmont, 3.

**NEBRASKA**—\$103.60.

Arberville: C. E., 5. Lincoln: Ger., 15. Olive

Branch: Ger., 4. Princeton: Ger., 4; Ger. L. A. Soc., 20. Stockville: S. S., 5.60. Sutton:

Ger. Conf., 50.

**NORTH DAKOTA**—\$97.91.

Received by Rev. E. H. Stickney: Cayuga:

10. Cleveland: 1.83. Edmunds: S. S., 3. Rutland: 2. Total, \$16.83.

Arena: 4. Fairdale: 4. Fessenden: S. S., 6.04. Harvey: 1st, 10; Eigenheim, Bethlehem and Ebenezer, Ger., 30. Haynes: 1. Hettinger: 4. Leipzig: G. R., 10. Litchville: S. S., 5.47. Martin: 2.75. Nekoma: 2. New England: 1.82.

**SOUTH DAKOTA**—\$189.35.

Received by Rev. W. H. Thrall: Belle Fourche: 3.35. Geddes: F. J., 25. Gregory: S. S., 2. Hetland: J. L. C., 5. Myron: 5. Total, 40.35.

Ree Heights: C. E., 5. Scenic: 5. Wessington Springs: C. E., 10.

W. H. M. U. Mrs. W. H. Thrall, Treas., 129.

**COLORADO**—\$170.20.

Denver: First Ger., 21.15. Silt: C. E., 1.55. Woman's H. M. Union, Mrs. W. W. Torrence, Treas., 147.50.

**MONTANA**—\$11.55.

Big Timber: 1st, S. S., 5. Dunkirk: 6.55.

**IDAHO**—\$75.00.

Hope: 7.50.

**CALIFORNIA, NORTH**—\$120.87.

California H. M. Soc., L. D. Rathbone, Sec'y, 38.87.

Berkeley: First S. S., 10. Fresno: Ger., 62. San Francisco: Bethany S. S., 10.

**CALIFORNIA, SOUTH**—\$1,592.10, (of which legacy, \$1,575.00).

Eagle Rock: S. S., 5.25. Los Angeles: Estate of J. E. Cushman, 1,575. Sierra Madre: S. S., 11.85.

**OREGON**—\$27.99.

Portland: Atkinson Mem., 10.17. Sheridan: First, 10.50. Woodburn: Monitor S. S., 7.32.

**WASHINGTON**—\$11.72.

Morgan Park: S. S., 2.22. Seattle: 1st, Ger., 2.50; Pilgrim C. E., 2. Spokane: Corbin C. E., 5.

### SUMMARY.

Contributions .....	\$10,435.00
Legacies .....	\$10,289.87
Less Exps. ....	\$ 334.71
Less for Legacy	
Fund .....	9,955.16
	10,289.87
Interest .....	1,568.53
Literature .....	47.92
	\$12,051.45

### DONATIONS OF CLOTHING, ETC.

Reported at the National Office in February, 1912.

Aquebogue, N. Y.: Y. P. S. C. E., 1 box, \$35. Bridgeport, Conn.: So. Ch., Wednesday Workers, 1 box, \$128.44. Concord, N. H.: No. Ch., 1 box, \$68.82; money, \$25. Ellington, Conn.: L. B. S., 1 bbl. \$57.80; money, \$20. Hartford, Conn.: Fourth Ch., L. A., 1 box, \$109.10; Asylum Hill Ch., W. B. S., 1 box, \$66.71. Hollis, N. H.: L. R. & C. S., 1 bbl., \$43. Litchfield, Conn.: 1 bbl. Middletown, Conn.: First Ch., L. H. M. S., 1 bbl., \$69.50. Montclair, N. J.: First Ch., Mon. M. S., 1 bbl., \$75. New Haven, Conn.: Plymouth Ch., W. H. M. & C. A. S., 2 boxes, \$277.88; money, \$25. New York City: B'way Tab., Soc. for Woman's Work, 2 trunks, \$300.39. Portsmouth, N. H.: L. M. S., 1 bbl., \$70; money, \$10. St. Louis, Mo.: Pilgrim Ch., King's Daughters, 1 bbl., \$66.15. Wethersfield, Conn.: L. A. S., 1 bbl. Total, \$1,447.79.

## STATE SOCIETY RECEIPTS

NEW HAMPSHIRE HOME MISSIONARY SOCIETY.

Alvin B. Cross, Treasurer, Concord.

Receipts for January, 1912.

So. Barnstead: 2. Barnstead: S. S., 6.45. Bartlett: 13.53. Campton: 12. Candia: 4.10. Charlestown: 17.20. Claremont: 24.42. Concord: South, 447.93; S. S., 15.13; West, 4.94;



First, 101.79. Croydon: 5. Conway: No., 12.62. Dalton: 7.03. Exeter: Phillips, 32; First, 39. Gilsom: 20. Hanover: D. C. Church of Christ, 432. Hanover Center: 2.10. Hinsdale: 21.46. Hill: 21.80. Kensington: 13.50. Lancaster: 25. Lisbon: 27. Lyndeboro: 6. Manchester: First, 562.90; Franklin St., 81. Nashua: First, 195.07. New Ipswich: 3.10. Pelham: 14. Salem: 5. Warner: 15. Winchester: 108. Total, \$2,298.07.

Receipts for February, 1912.  
Campton: 12. Exeter: First, 30. Nelson: 10; S. S., 3; C. E., 3. Wakefield: 10. Total, \$68.00.

#### MASSACHUSETTS HOME MISSIONARY SOCIETY.

Rev. J. J. Walker, Treasurer, Boston.

Receipts for February, 1912.

Beverly: Washington St., 64. Blandford, North: 2nd, 4. Boston: Faneuil, 4.53; Fins, 10.61; Roxbury, Highland, 20. Braintree: South, 22. Dunstable: Evang., 22. Easthampton: 1st, S. S., 3.53. Fitchburg: Finnish, 15; German, 6. Franklin: Mrs. R. A. S., 1. Haverhill: W. Y. P. S. C. E., 2.25. Hopkinton: 1st, 28.93. Hyde Park: Clarendon Hills, 5.10. Lincoln: 147. Lowell: Elliot, 42. Lynn: 1st, 20. Maynard: 15.66. Middleboro: Central, C. E., 5. Monson: 60.10. New Bedford: Trin., 19.63. Newton: West 2nd, 124.03. Pelham: Packardville, 5. Sharon: 29.20. South Hadley: 19.43. Taunton: C. M. R., 50. Watertown: Phillips, 25. Whitman: 1st, 21.10. Williamsburg: Haydenville, 3. Worcester: Finn, 3; Old South, 25.

Designated for work among Immigrants, Milton: S. S., 2.03. Designated for Italian work, East Boston, Wellesley Hills: 11.99. Winchester Highlands: C. E., 10. Designated for Massachusetts, West Springfield: A Friend, 200. Designated for C. H. M. S., Expense of R. L. Breed, Boston: W. Roxbury, South, The Men's League, 5.

W. H. M. A., Miss Lizzie D. White, Treas.: Salaries: American International College, 140; Greek worker, 76; Italian worker, 110; Greek worker, 50; Rural worker, 60. A. I. C., Special. Amherst: 1st, W. H. M. S., 5.

#### SUMMARY.

Regular (does not include income and legacies) .....	\$ 823.13
Designated for work among immigrants .....	2.03
Designated for East Boston Italian Mission .....	21.99
Designated for Massachusetts .....	200.00
Designated for C. H. M. S. ....	5.00
W. H. M. A. ....	441.00
American Missionary .....	.50
	\$1,493.62

#### THE MISSIONARY SOCIETY OF CONNECTICUT.

Joel S. Ives, Treasurer, Hartford.

Receipts for February, 1912.

Ansonia: 131. Berlin: 21.05. Bridgewater: 20.07. Danbury: First, 42. East Hampton: 5. Enfield: 13.30. Greenfield Hill: 8.68. Goshen: 15. Griswold: 3. Hartford: Asylum Hill, 268.26. Ledyard: 20. Meriden: First, 35. Middletown: First, 23.87; South, 25. Naugatuck: 225. New Haven: United, 200. North Guilford: 20. Preston: 41. Salisbury: 7.50. Stonington: Second, 10. Torrington: 11. Waterbury: First, 50. West Hartland: 16.25. Westport: 13.36. Winchester: 12.55; Mrs. E. A. Smith, Earnest W. and Herbert Knox Smith, 300. Undesignated, 640.84. Special, 772.05. Special, C. H. M. S., 125.

#### NEW YORK HOME MISSIONARY SOCIETY.

Charles W. Shelton, D.D., Treasurer, New York.

Receipts for January, 1912.

Albany: First, 71.35. Arcade: 7.20; S. S., 3.60. Brooklyn: Bethesda Bible School, 4;

Flatbush, S. S., 40. Buffalo: First, 140; Pilgrim, 43. Chenango Forks: 5. Cortland: H. E. R., 100. East Rockaway: 17.50. Elmira: St. Lukes, 20. Flushing: First, special, 221.91. Fulton: 8. Friendship: E. N. W., 20. Gaines: 4.56. Lockport: East Ave., special, 60. Mt. Vernon: First, 33.90. Newark Valley: 12.60. New Haven: 100. New York City: Bethany, 48; Forest Ave., 2.40; Friends, 900, special. Oswego: S. S., 11.33. Philadelphia: 9.50. Pulaski: 36. Rochester: South, 7. Rome: Court St., 5. Salamanca: 18.58. Utica: Bethesda, Welsh, 12. Wellsville: 30.45. W. H. M. U., 93.50. Total, \$2,086.38.

Receipts for February, 1912.

Brooklyn: Flatbush, 31.16; South, 288.04; Swed. Tab., 18. Canandaigua: A. Friend, 250, special. Homer: 22.70. Jamestown: 5.50. Johnsonburg: 8. New York City: A Friend, special, 500; A Friend, special, 250; Swedish Finnish, 4. Norfolk: 4. Rome: Court St., 2. Syracuse: Plymouth, 33.03. Tarrytown: A Friend, special, 500. Troy: First, 3.09. Total, \$1,918.52.

#### CONGREGATIONAL CONFERENCE OF OHIO.

J. G. Fraser, D.D., Treasurer, Cleveland.

Receipts for February, 1912.

Akron: First W. Supt. Expense, 1; West, 3. Cincinnati: Columbia, S. S., 8. Cleveland: Emanuel C. E., Spec., 10. Eagleville: 5. Lodi: 10. Parkman: 12.65. Kent: 5. Saybrook: M. B., 2.80. Toledo: First, special for Birmingham, 50. Total, \$107.45.

From the Ohio Woman's Home Missionary Union, Mrs. G. B. Brown, Treas.: Ashtabula: First, W. A., 3.60; Finnish, C. E., 2. Brecks-ville: C. E., 3. Cincinnati: Walnut Hills C. E., 7.20. Cleveland: Euclid W. A., 70; Hough W. A., 18; Park L. A., 5.40; Pilgrim, W. A., 18; Puritan W. A., 5.40. Conneaut: W. M. S., 2.36. East Cleveland: Calvary W. A., 7.20. Mansfield: Mayflower C. E., 1.80. Marietta: First W. M. S., 30.60; Oak Grove W. M. S., 5.40. Marysville: S. S., 1. Oberlin: Second W. M. S., 36. Shandon: L. U., 1. Springfield: Lagouda, W. M. S., 5. Strongsville: C. E., 1.80. Sullivan: C. E., 5. Toledo: Birmingham C. E., 1. Wayne: W. M. S., 3.60. Youngstown: Elm St. W. M. S., 3.60. Total, \$237.96. Grand Total, \$345.41. Deduct Rent and Special, \$55. \$290.41.

#### MICHIGAN CONGREGATIONAL CONFERENCE.

C. A. Gower, Treasurer, Lansing.

Receipts for January, 1912.

Alamo: 3.50. Baldwin: 15. Big Rapids: 1st, 4.30. Copenish: 5. Detroit: 1st, 600; N. Woodward, 28.31. East Paris: 4. Grand Rapids: Comstock Park, 15. Grandville: 9.75. Ludington: 50. Pleaston: 3. South Haven: 4.50. Wheatland: 11.56. Total, \$753.92.

Receipts for February, 1912.

Almont: 3. Athens: 20. Coloma: S. S., 3.48. Eastmanville: 10. Echo: 75c. Detroit: Mt. Hope, 5. Hopkins: 1st, 10. Metamora: 9.75. Muskegon: Highland Pk., 3. Rapid River: 3. St. Clair: 22.77. Traverse City: 1st, 11.06.

W. H. M. U.: Allendale: 20. Ann Arbor: C. E., 10. Benzonia: 27.25. Charlevoix: 4. Charlotte: 12.50. Detroit: Fort St., 5. Grand Ledge: 5. Mattawan: 5. Middleville: 5. New Haven: 3. Salem: 1st, 3. Three Oaks: 12.65.

#### CONGREGATIONAL CONFERENCE OF ILLINOIS.

John W. Iliff, Treasurer, Chicago.

Receipts for February, 1912.

Bowen: W. S., 7. Sandwich: S. S., 6. La Grange: First, Knights of King, 1.50. Amboy: W. S., 14. Sandwich: W. S., 9. Glen Ellyn: W. S., 1. Chicago: Leavitt St., W. S., 6. Galesburg: Central W. S., 15. Oak Park:

First W. S., 10. Evanston: First W. S., 12.75. Seward: (Rockford Ass'n), W. S., 15. Harrison: 50c. Pana: Faith, 1. Wyoming: 9.51. Lisle: 7. Lindenwood: (Independent), 7.67. La Grange: First, 30.

#### WISCONSIN CONGREGATIONAL ASSOCIATION.

L. L. Olds, Treasurer, Madison.

##### Receipts for January, 1912.

Churches—Annoton: 6. Berlin: 24.75. Birnamwood: 11.55. Iron River: 1.75. Janesville: 5. Lake Geneva: 41.47. Lake Mills: 30. Madison: Pilgrim, 7.82. Mellen: 3.60. Menasha: 55. Oshkosh: Plymouth, 29.55. Prescott: 11. Shullsburg: 9.05. Stoughton: 10.10. Springvale: 14.50. Sun Prairie: 2.89. Trempealeau: 5.28. Wauwatosa: 50. Whitewater: 85.57. Total, \$404.88.

Sunday-schools—Clinton: 1.50. Plymouth: 1st. 6. Total, \$7.50.

C. E. Societies—Dodgeville: 5. Madison: Plymouth, 10. Total, \$15.

#### THE MINNESOTA CONGREGATIONAL MISSIONARY SOCIETY.

Geo. R. Merrill, D.D., Deputy Treasurer, Minneapolis.

##### Receipts for January, 1912.

Churches—Appleton: 8. Austin: 64.30. Bagley: 18. Clearwater: 5.80. Corell: 2. Detroit: 15. Dodge Center: 3.88. Gaylord: 7.20. Glenwood: 20. Faribault: 134. Duluth: Pilgrim, 200. Lake City: First, 9.25. Lyle: 5. Mankato: 5.50. Minneapolis: Vine, 2.66; First, 250; Park Ave., 182.16; Plymouth, 202.72; Pilgrim, 55.08; Fremont Ave., 9.96. Nymore: 10. Owatonna: 30. Staples: 7.15. Spring Valley: 31.42. Sleepy Eye: 2.50. St. Paul: People's, 85; Plymouth, 54.29. Wabasha: 3.38. Waseca: 14.

C. E. Societies—Ada: 12.56. Barnesville: 4. Gaylord: 1.

Sunday-schools—Pelican Rapids: 4. St. Paul: People's, 15.

W. H. M. U.—Strip: 2.50.

Personal—Elmdale: M. M., 3. Friend: 1. Rochester: W. J. B., 36. Minneapolis: Plymouth, A. P. S., 25. St. Paul: Park, C. D. R., 5. Minnesota: Biwabik Circuit, 18. Waseca: G. N. C., 1. Winona: G. N. G., 1. Zumbrota: Friend, 5.

#### IOWA CONGREGATIONAL HOME MISSIONARY SOCIETY.

Miss A. D. Merrill, Asst. Treasurer, Des Moines.

##### Receipts for January, 1912.

Churches—Allison: 47. Blairsburg: 50. Cedar Falls: 25. Centerdale: 7.85. Central City: 44.50. Eddyville: 5.01. Farmington: 8. Farragut: 26.15. Gatesville: 1. Gaza: 10. Givin: 3. Grinnell: 547.86. Independence: 7. Larchwood: 12.50. Nashua: 22.50. Prairie City: 12.50. Quasqueton: 3.57. Spencer: 11.21. Stuart: 27.61. Tabor: 34.25. Total, \$906.51.

W. H. M. U.—Cedar Rapids: Beth., 5; First S. S., 5.79. Clarion: 17.50. Cromwell: 4.02; Ch., 4.25. Des Moines: Plym., 13.80. Fayette: 4. Glenwood: 4.75. Grinnell: 12.82; S. S., 20. Mt. Pleasant: 2.64. Newton: 125. Old Man's Creek: 15. Onawa: 21.60. Preston: 5. Riceville: 4.30. Stuart: 3. Wittemberg: 19. Total, \$287.47.

Personal—Ogden: Rev. S. L. Unger, 7.50. Whiting: Willard B. Whiting, 50. Total, \$57.50.

#### SOUTHERN CALIFORNIA CONGREGATIONAL CONFERENCE.

F. M. Wilcox, Treasurer, La Manda Park.

##### Receipts for January, 1912.

Alpine: 55c. Bakersfield: First C. E., 15. Lawndale: 2.08. Monrovia: 25. Pasadena: North, 5.45; Lake Ave., 6.

##### Receipts for February, 1912.

Bakersfield: 20. Claremont: 51.32; S. S., 14.62. Escondido: 9.60. Highland: 112.44. Little Lake: (Hemet), 10.22. Los Angeles: First, 68.77; 59.79; C. E., 110.97; W. L. Hugins, 10; East C. E., 5; Olivet, 4.15; Bethlehem, Japanese Branch, 5; Pilgrim, 22.40. Maricopa: 18.55. Monrovia: 18.06. Ontario: W. P. Blaikie, Pers. Gift, 5; A. P. Harwood, Pers. Gift, 132; S. S., 3.50. Pasadena: First, 45.85; North, 3.35; Lake Ave., Pers. Gift, Mrs. Grace Hobart, 1. Redlands: 96. San Diego: First Y. P. S. C. E., 50; Church, 55.48; Logan Hts., 4.80. Santa Ana: 32. Saticoy: Pers. Gift, Mr. and Mrs. D. F. Sheldon, 50. Sierra Madre: 48.

So. Cal. W. H. M. U., 178.90.

## The American Missionary Association

H. W. Hubbard, Treasurer - 287 Fourth Avenue, New York, N. Y.

### Receipts for February, 1912

### The Daniel Hand Educational Fund for Colored People

Income for February.....	\$6,003.05
Previously acknowledged.....	19,995.06
	<hr/> \$25,998.11

### Current Receipts

#### EASTERN DISTRICT.

MAINE—\$218.35.

Alfred: Ch., 5. Auburn: Sixth St. Ch., 3.06; also bbl. goods for Athens, Ala. Bangor: Forest Ave. S. S., Lincoln Mem., 3.61; Hammond St. Ch., 85.94. Belfast: First Ch. S. S., Lincoln Mem., 5.55. Berwick: Ladies' Aid Soc., bbl. goods, for Pleasant Hill, Tenn. Blue Hill: S. S., 5. Brewer: C. E. Soc., for Alaska Mission, 18.20. Brunswick: First Ch., 28.61. Bucksport: S. S., Lincoln Mem., 3.08.

Buxton: First Ch., Dorcas Soc., bbl. goods for Saluda, N. C. Camden: S. S., Lincoln Mem., 5.25. Criehaven: "Friend," bbl. goods for Wilmington, N. C. Deer Isle: First Ch., 2. East Baldwin: S. S., Lincoln Mem., 2. East Sumner: Mrs. W. H. E., bbl. goods for Hillsboro, N. C. Fryeburg: Ladies' of Ch., bbl. goods for Saluda, N. C. Gorham: Ch., two bbls. goods for Hillsboro, N. C.; S. S., Lincoln Mem., 4.70. Harrison: S. S., Lincoln Mem., 3.31. Houlton: Ladies' of Cong. Ch.,

for Freight to Saluda, N. C., 1.85. **Machias:** "Friends," bbl. goods for Athens, Ala. **North Bridgton:** C. E. Soc. in Academy, 2. **North New Portland:** S. S., Lincoln Mem., 51c. **Perry:** C. E. Soc., bbl. goods for Athens, Ala. **Portland:** Bethlehem Scand. Miss. S. S., 5; St. Lawrence Ch., 5. **Presque Isle:** "Friends," box goods for Athens, Ala. **Saco:** H. M. C., box goods for Athens, Ala. **Skowhegan:** L. M. Soc., bbl. goods for Greenwood, S. C.; Women of Cong'l Ch., bbl. goods for Saluda, N. C. **South Berwick:** S. S., Lincoln Mem., 3. **South Freeport:** L. M. Soc. for freight to Greenwood, S. C., 1.50. **Standish:** L. M. Soc., box goods for Greenwood, S. C. **Turner:** Missionary Soc., bbl. goods for Talladega College. **Westbrook:** "Friends," bbl. goods for Athens, Ala. **Woodfords:** Mrs. Black's Bible Class for S. A., Greenwood, S. C., 10.68; "Friends," bbl. goods for Athens, Ala. **York:** Second Ch., 5. **York Village:** First S. S., Lincoln Mem., 5.

**Woman's Home Missionary Union of Maine.** Mrs. C. E. Leach, Treas.

**Bremen:** W. M. S., 1.50. Interest on Page Legacy, 2. Total, \$3.50.

#### NEW HAMPSHIRE—\$645.74.

(Donations, \$108.28; Legacy, \$537.46.)

**Bath:** Ch., 5.60. **Barrington:** S. S., Lincoln Mem., 2.05. **Bennington:** S. S., Lincoln Mem., 10. **Bradford:** Ch., 50c. **Center Ossipee:** S. S., 3. **Epping:** Ch., 10. **Gilmanston Iron Works:** Ch., 1.50. **Greenland:** S. S., Lincoln Mem. for Am. Highlanders, 3.08. **Greenville:** S. S., Lincoln Mem., 5. **Keene:** First Ch. Jr. C. E. for Building Fund, Tillotson College, 2.43; First S. S. for Building Fund, Tillotson College, 12.03; First Ch., Every Day Club, bbl. goods for Saluda, N. C. **Manchester:** H. J. P. for Talladega College, 5. **Mason:** Ch., 4.44. **Milton:** First S. S., Lincoln Mem., 2. **Pembroke:** S. S., 2. **Portsmouth:** North Ch. for McIntosh, Ga., 12. **Wakefield:** First Ch., 2. **Webster:** W. M. Soc. for S. A., Greenwood, S. C., 1. **West Lebanon:** S. S., Lincoln Mem., 1.49; S. S. for Stone Hall, Talladega College, 10. **Whitefield:** Mrs. J. R., bbl. goods for Pleasant Hill, Tenn. **Wilton:** S. S., Lincoln Mem., 3.16. — "New Hampshire," 10.

#### Legacy.

**Derry:** Mrs. Sarah N. Barker, 537.46. **VERMONT—\$127.43.**

**Barnet:** East Ch. S. S., 1. **Brownington:** S. S., Lincoln Mem., 2. **Coventry:** Ch., bbl. and box goods for Hillsboro, N. C. **East Poultney:** Ch., 5. **Ludlow:** S. S., Lincoln Mem., 11.04. **Newport:** First Ch., 42.23. **Pittsford:** Ch., 4.64. **Rochester:** S. S., Lincoln Mem., 1.36. **Royalton:** Mrs. G. S. J. L. for S. A., Cappahosic, Va., 1. **Strafford:** Ch., 11.55; C. E. Soc., 2. **Vergennes:** Ch., 17.28. **Westmore:** S. S., Lincoln Mem., 9.03. **Williamstown:** L. M. Soc. for freight to Grand View, Tenn., 2. **Woodstock:** Ch., 17.30.

#### MASSACHUSETTS—\$4,062.04.

(Donations, \$1,944.63; Legacies, \$2,117.41.)

**Amherst:** First Ch. for Tillotson College, Austin, Texas, 5; First Ch. C. E. Soc. for Building Fund, Tillotson College, 15; A. D. M. for Industrial Building, Tillotson College, 5. **Andover:** South Ch. S. S. for S. A., Talladega College, 10. **Arlington:** Bradshaw Missionary Soc. for Saluda, N. C., 10. **Ashburnham:** First Ch., 5. **Belchertown:** S. S., Lincoln Mem., 5.50. **Beverly:** Dane St. S. S., 8.05; Washington St. Ch., 45; Mrs. L. B. D. for S. A., Marion, Ala., 50. **Blandford:** S. S., Lincoln Mem., 2.

**Boston:** Park St. S. S. for Building Fund, Tillotson College, 10; "A Friend" in Park St. Ch., for Building Fund, Tillotson College, 1; French Ch. and S. S., 2; Two Friends, for Building Fund, Tillotson College, 1. **Brighton:** Faneuil Ch., 3.16; Mrs. and Miss T., Lincoln Mem., 2. **Roxbury:** Highland Ch., 20.

**Brookline:** Wendell Ave. S. S., 35, (25 of which for Room in Dormitory, Grand View,

and 10 for S. A.). **Brookline:** Leyden Ch., 347.60; W. B. L., 2. **Canton:** S. S., Lincoln Mem., 6.51. **Chestnut Hill:** "A Shut In," for Work among the Colored People, 1. **Cumington:** Village Ch., 9.45. **Dalton:** Miss C. L. C., for Talladega College, 50. **Dedham:** First Ch., 10.03; First S. S. for Building Fund, Grand View, Tenn., 5; Chicautaubot Club, for Building Fund, Grand View, Tenn., 5. **East Bridgewater:** Union Ch., 20; S. S., Lincoln Mem., 3. **East Taunton:** Ch., 1.10; S. S., Lincoln Mem., for Am. Highlanders, 2.63. **Enfield:** S. S., Lincoln Mem., 5.75. **Essex:** Ladies' Benevolent Circle, bbl. goods for Pleasant Hill, Tenn. **Feeding Hills:** S. S., Lincoln Mem., 3.65. **Fitchburg:** Rollstone Ch., Ladies' Soc., bbl. goods for Pleasant Hill; Miss S. E. J., 5. **Franklin:** Mrs. M. E. C., for Santee, Neb., 5. **Gloucester:** Trinity S. S., Lincoln Mem., 10. **Harvard:** Ch., 10. **Harwich:** Ch., 14.75. **Haverhill:** West Ch., C. E. Soc., 1.27. **Housatonic:** Primary S. S. Class for McIntosh, Ga., 4.15. **Hudson:** Ch., 33.65; Six Little Girls, 2.70, for Piedmont College. **Huntington:** Mrs. J. J. S. for freight on goods to Joppa, Ala., 2. **Kingston:** S. S., Lincoln Mem., 1.50. **Lawrence:** South Ch. S. S., 2.69; Trinity Ch., 34.93; Trinity S. S. for Am. Highlanders, 10. **Longmeadow:** First Ch., 48.30. **Lowell:** First Trin. Ch., 15.13, (2.22 of which for Talladega College, Talladega, Ala.). **Eliot Ch., 30. Marblehead:** Mrs. S. L. G., for books, 50; I. J. H. G., for Stone Hall, Talladega College, 2. **Mattapoisett:** Ch., 8.28; S. S., Lincoln Mem., 5. **Middleton:** S. S., 2.20. **Milton:** S. S., Lincoln Mem., 3.76. **Needham:** Woman's Cong. Club, bbl. goods for Pleasant Hill, Tenn. **Newton:** L. M. Soc., bbl. goods for Talladega College. **Northampton:** Edwards Ch. S. S., for Saluda, N. C., 36.11; Edwards Ch. S. S., Mrs. Harriet Bigelow's S. S. Class, for Wilmington, N. C., 10; Mrs. Fletcher's S. S. Class, for Wilmington, N. C., 4.94; Edwards Ch. S. S. Primary Dept., for Wilmington, N. C., 1.61; Edwards Ch., Mrs. Lyman's S. S. Class, for Wilmington, N. C., 10; Mrs. Isaac Bridgman's S. S. Class, for Wilmington, N. C., 10; Mrs. C., 10; Miss C. B., 2, for Wilmington, N. C.; Mr. and Mrs. K., for Wilmington, N. C., 10; C. H. L., for Industrial Building, Tillotson College, Austin, Texas, 1. **Oxford:** First S. S., Lincoln Mem., 3.83; C. E. Soc., bbl. goods for Wilmington, N. C. **Pepperell:** S. S., Lincoln Mem., 5.80. **Petersham:** North Ch., 82; S. S., 1.76. **Pittsfield:** South Ch. S. S., 15. **Plymouth:** Ch. of the Pilgrimage, for freight to Grand View, Tenn., 1.08. **Prescott:** First Ch., 1.35. **Rochester:** First S. S., Lincoln Mem., 3. **Shrewsbury:** "A Friend," for Building Fund, Tillotson College, 1. **Somerville:** "A Friend," in Winter Hill Ch., 10. **South Braintree:** South Ch., 22. **Southbridge:** Ch., 17.70. **South Hadley:** First Ch., 12.80; First Ch. Missionary Soc. for Building Fund, Tillotson College, 1; First Ch. for Building Fund, Tillotson College, 10. **South Hadley Falls:** S. S., Lincoln Mem., 3.94. **South Royalton:** Second S. S., Lincoln Mem., 4.36. **Springfield:** Faith Ch., bbl. goods for Talladega College; Memorial Ch. W. H. M. S., bbl. goods for Wilmington, N. C.; Olivet Ch., 9.20; Park Ch. S. S. for Piedmont College, 8; South Ch. S. S., Lincoln Mem., 5; M. H. M., for S. A., Cappahosic, Va., 10; Miss I. S., bbl. goods for Hillsboro, N. C. **Stoughton:** S. S., Lincoln Mem., 2.15. **Sudbury:** Mrs. L. S. C., 10. **Taunton:** Union Cong. Ch., 3; King's Daughters, 1.50; Sewing Circle, 50c., for Talladega College. **Uxbridge:** S. S., Lincoln Mem., 2.50. **Ware:** East Ch. Primary S. S., for Elbowoods, No. Dak., 7.08. **Wellesley Hills:** First Ch., 9.59; "A Friend," for Tillotson College, 10. **West Boylston:** Dorcas Society, three bbls. goods for Hillsboro, N. C. **West Brookfield:** M. J. H., 2. **West Everett:** Mystic Side S. S., Lincoln Mem., 8. **Westport:** Ch., 6.45. **Whitman:** First Ch. for Fajardo, Porto Rico, 15.82. **Williamstown:** First S. S., Lincoln Mem., 7.



**Wolfeboro:** Ch., bbl. and box goods for Hillsboro, N. C. **Worcester:** Old South Ch., 25; Plymouth Ch. S. S., for Saluda, N. C., 30; Tainuck S. S., Lincoln Mem., 2.37; Union Ch., 24.23. **Wrentham:** Original Cong. Ch., 13.22.

**Woman's Home Missionary Association of Mass. and R. I.** Miss Lizzie D. White, Treas. W. H. M. A., 430, (of which for Salaries, 410, and for Chinese, 20).

#### Legacies.

**Lowell:** Martha M. Buttrick, by A. K. Chadwick, Executor, 1,056. **New Bedford:** Mrs. Cornelia P. Matthes, 511.78. **Rockland:** Edward A. Phelps, 85.99. **Sherburne Falls:** Joshua Williams, 92.72. **Springfield:** Roxalana C. Kibbe, 100. **Taunton:** Adeline B. Luscombe, 166.67. **Whitinsville:** Wm. H. Whitin, 66.67. **Worcester:** Mrs. H. W. Damon, 37.58.

**RHODE ISLAND—\$390.22.**

(Donations, \$4.00; Legacy, \$386.22.)

**Hope Valley:** "Friends," three bbls. goods for Athens, Ala. **Tiverton:** J. S. 4.

See also acknowledgments of amounts received through W. H. M. A. of Mass. and R. I.

#### Legacy.

**Providence:** Walter P. Doe, 386.22.

#### CENTRAL DISTRICT.

**CONNECTICUT—\$4,387.64.**

(Donations, \$2,906.40; Legacies, \$1,481.24.)

**Ansonia:** Ch., 94. **Bridgeport:** First Ch., 52.41. **Brookfield:** S. S., Lincoln Mem., 5.11. **Burlington:** Ch., 23.65. **Canaan:** L. A. Soc. for Thomasville, Ga., 5.57. **Chaplin:** Ch., 5.96. **Cohat:** Mrs. C. D. McL. for Building Fund, Tillotson College, 25. **Danielson:** Westfield S. S., Lincoln Mem., for Am. Highlanders, 4.50. **East Hartford:** First S. S., 14.33. **East Haven:** W. H. M. Circle, bbl. goods for Talladega College. **Ellington:** S. S., for Building Fund, Tillotson College, 25; S. S., Lincoln Mem., for Building Fund, Tillotson College, 12. **Elmwood:** Mrs. E. M. B. for S. A., Grand View, Tenn., 7.50. **Enfield:** First S. S., 9.75; Friend in Cong. Ch., for Building Fund, Tillotson College, 7. **Goshen:** S. S., Lincoln Mem., 2. **Greenwich:** First Ch. Ladies' Aid, bbl. goods for Thomasville, Ga., 5. **Hartford:** First Ch. of Christ, 205.16; Asylum Hill Ch., 189.61; Asylum Hill Ch. for Tillotson College, Austin, Texas, 12.70; Fourth Ch. Primary Department, for Chapel at Cape Prince of Wales, Alaska, 3; Mrs. E. W. B., for Marshallville, Ga., 20; Mrs. M. A. C., for S. A., Cappaehosie, Va., 20; Mrs. F. L. H., 1; J. M. H., 1; Mrs. E. T. W., 5, for Building Fund, Tillotson College. **Higginum:** S. S., Lincoln Mem., 4.68. **Lebanon:** Goshen S. S., Lincoln Mem., 12.50. **Ledyard:** Ch., 15. **Meriden:** O. W. B., 1; Mrs. P. H. G., for S. A., Marion, Ala., 5. **Middletown:** Third Ch., S. S., Lincoln Mem., 3.86; A. M. R., for Athens, Ala., 1. **Naugatuck:** H. B. T., for Talladega College, 1,000. **New Britain:** First Ch. of Christ, 140; First Ch. S. S., for S. A., Talladega College, 35.78; Miss M. B., for Tougalo U., 10. **New Haven:** Dixwell Ave. S. S., Lincoln Mem., 5; Plymouth Ch. S. S., Lincoln Mem., 15; United Ch., 280. **New London:** G. M., for Athens, Ala., 3; H. A. W., for Athens, Ala., 5; "Friends," two bbls. goods for Athens, Ala. **Newtown:** S. S., Lincoln Mem., 13. **North Gullford:** Ch., 10. **Rockville:** Union S. S. Primary Dept. for S. A., Marion, Ala., 4; J. E. F., 1; Rev. C. E. McK., 5; F. T. M., 25; W. M., 10; Mrs. C. E. P., 5; Mrs. A. K. T., 2; A Friend, 1.50; for Building Fund, Tillotson College; Mr. and Mrs. C. P., for Industrial Building, Tillotson College, 25; Mrs. C. E. Mead's S. S. Class, for S. A., Marion, Ala., 4. **Southington:** First S. S., Lincoln Mem., 17.62. **South Windsor:** Ladies of Cong. Ch., bbl. goods for Talladega College. **Stamford:** First Ch. L. A. Soc. for freight to Saluda, N. C., 2.17; Mr. and Mrs. C. B., bbl. goods for Thomasville,

Ga. **Talcottville:** Mrs. H. M. T. for Building Fund, Tillotson College, 10; J. G. T., for Building Fund, Tillotson College, 10. **Terryville:** S. L. A., for Talladega College, 5. **Thomaston:** Ch., 11; King's Daughters, box goods, for Tougalo U. **Wallingford:** First Ch., 58.85. **Waterbury:** First Ch., 50; Mrs. H. P. C. for Talladega College, 50. **Watertown:** L. B. Soc. and Primary S. S., for S. A., Grand View, Tenn., 50. **West Torrington:** L. M. Soc., for Wilmington, N. C., 10. **Willimantic:** S. S., Lincoln Mem., 14.29. **Winsted:** First Ch., 52.45. **Woodbridge:** S. S., 5.

**Woman's Cong'l Home Missionary Union of Conn.** Mrs. J. B. Thomson, Treas.

**Hartford:** Asylum Hill Ch., for Santee, Neb., 37.05. **Meriden:** First Ch. Guardian Soc., for Santee, Neb., 10. **Middletown:** South Ch. Union Soc., for Grand View, 25. **Norfolk:** Aux., 30, (15 of which for Grand View, Tenn., and 15 for Thomasville, Ga.). **Thompson:** Aux., for Thomasville, Ga., 15. Total, \$117.05.

#### Legacies.

**Cheshire:** Henry Gaylord, 8.33. **Cornwall:** S. C. Beers, 375.71. **Farmington:** Sarah J. Thompson, 66. **Greenwich:** Caroline R. Mead, 451.97. **Groton:** B. N. Hurlbutt, 66.36. **Jewett City:** James Johnson, 37. **Pomfret:** Amaryllis Matthewson, 166.67. **Portland:** Martha White, 333.33. **West Hartford:** Harriet N. Chappell, 12.50.

**NEW YORK—\$1,274.34.**

(Donations, \$774.34; Legacy, \$500.00.)

**Aquebogue:** Ch., 1. **Brooklyn:** Clinton Ave. S. S., 10; Flatbush Ch., 20.25; Puritan Ch., 59.42; South Ch., add'l, 11; D. F. H., for Am. Highlanders, 1; J. L. R., 10. **Buffalo:** First Ch. Woman's Guild and King's Guild, box goods for Tougalo U.; First Ch., for Thornton Memorial Chapel, Wales, Alaska, 53.50; "A Friend," for Hospital Fund for Porto Rico, 5. **Camden:** Ch., bbl. goods for Hillsboro, N. C. **Canandaigua:** Ch., 77.63. **Carthage:** Ch., bbl. goods for Athens, Ala. **Cedarhurst:** Mrs. O. C. D., for Marion, Ala., 2. **Chenango Forks:** S. S., 1.50. **Churchville:** Ch., 33. **Clifton Springs:** Mrs. H. J. B., bbl. goods, for Tougalo U. **Cortland:** H. E. R., for Hospital, Talladega College, 50. **Franklin:** Ch., 11.45. **Massena:** Ch., 5. **New York:** Armenian Evangelical Ch., 10; Bethany Ch. Jr. C. E. Soc. for Elbowoods, N. Dak., 5; Forest Ave. S. S., Lincoln Mem., 10; R. C. G., bbl. goods for Athens, Ala.; "A Friend," for S. A., Talladega College, 25. **North Evans:** S. S., Lincoln Mem., 1.25. **Pauling:** Quaker Hill, Christ's Ch., Lincoln Mem., 8. **Portland:** First Ch., 5. **Schenectady:** Pilgrim Ch. C. E. Soc., for Blanche Kellogg Institute, Santurce, Porto Rico, 9.50. **Tallman:** Ch., 3. **Wartagh:** Memorial Ch., Lincoln Mem., 8.25. **Woodville:** Mrs. G. M. W. for S. A., Grand View, Tenn., 16.

**Woman's Home Missionary Union of New York.** Mrs. J. J. Pearsall, Treas.

**Brooklyn:** Park Ch. H. M. Soc., for S. A., Grand View, Tenn., 6. **Canandaigua:** W. H. M. S., for Scholarship, Fisk U., 20. **Fulton:** C. E. Soc., 4.09. **Greene:** W. M. S., 2. **New York:** Broadway Tabernacle, S. W. W., 55; Manhattan Ch. Woman's Guild, for Scholarship, Fisk U., 50. **Norwich:** L. M. Soc., for Scholarship, Fisk U., 25. **Poughkeepsie:** W. M. S., 10. **Pulaski:** C. E. Soc., 5. **Richmond Hill:** W. H. S., 15. **Sidney:** C. E. Soc., 5.50. **Syracuse:** Danforth Primary S. S., for Fisk U., 5; Good Will Ch. Woman's Guild, for Scholarship, Fisk U., 50. **Wading River:** Ch. and Secs., 19. **White Plains:** W. M. S., for Scholarship, Fisk U., 50. Total, \$321.59.

#### Legacy.

**Brooklyn:** Susan A. R. Moses, 500.

**NEW JERSEY—\$166.35.**

**Asbury Park:** Woman's Aux., bbl. goods for Saluda, N. C. **East Orange:** First Ch., 90.55; First Ch. Primary S. S., for Thornton Memorial Chapel at Cape Prince of Wales,

Alaska, 25. Montclair: First Ch., for Marshallville, Ga., 25; Pilgrim Ch. S. S., Lincoln Mem., 5.80; I. N. C., for Stone Hall, Talladega College, 5. Paterson: Auburn St. Ch., Lincoln Mem., 10. Trenton: Mrs. A. R., for S. A., Talladega College, 5.

# **PENNSYLVANIA—\$556.97.**

(Donations, \$68.64; Legacy, \$488.33.)

Canonsburg: T. J. J., for S. A., Marion, Ala., 2. Edwardsville: Welsh Ch., 30. Harford: Ch., 3.21. North Scranton: Jones Mem. Welsh Ch., 6. Philadelphia: E. F. F., 5. Pittston: First Ch., 6.10. Plymouth: Elm S. S., Lincoln Mem., 6.33. Scranton: North End, Puritan Ch., 10.

## **Legacy.**

Sewickley: Samuel Boyd, 488.33.

# **MARYLAND—\$40.00.**

Annapolis: Miss A. M. P., for Evarts, Ky., 40.

## **INTERIOR DISTRICT.**

# **OHIO—\$946.63.**

(Donations, \$101.76; Legacies, \$844.87.)

Austintown: Ch., box goods for Pleasant Hill, Tenn. Cincinnati: Walnut Hills Ch., 34.51; "Friends," box books for Athens, Ala. Cleveland: Plymouth Ch., bbl. goods for Hillsboro, N. C. Columbus: "Friends," bbl. goods for Pleasant Hill, Tenn. Elyria: First Ch., 20. Newton Falls: First Ch., 13.70. Oberlin: First Ch., 25.55; also bbl. goods for Hillsboro, N. C.; Second Ch., three boxes goods for Hillsboro, N. C.; Miss V. P., for Lawndale, N. C., 3; Mrs. M. C. W., box goods for Tougaloos U.; "Friends," bbl. goods for Hillsboro, N. C. Wayland: Missionary Soc., box goods for Pleasant Hill, Tenn. Williamsfield: West Ch. W. M. Soc., bbl. goods for Pleasant Hill.

## **Legacies.**

Oberlin: Mrs. L. G. B. Hills, 333.33. Toledo: Mabel Crawford, 511.54.

# **INDIANA—\$35.00.**

Bremen: "A Friend," 25. Indianapolis: First Ch., 10.

# **MICHIGAN—\$1,212.40.**

(Donations, \$201.93; Legacies, \$1,010.42.)

Ann Arbor: W. M. S., two bbls. goods for Athens, Ala. Calumet: First Ch. S. S. for Theo., S. A., Talladega College, 37.50; Red Jacket S. S., 6.83. Columbus: First Ch. and S. S., Lincoln Mem., 14. Constantine: First S. S., Lincoln Mem., 17.10. Detroit: First Ch., 60; First Ch., W. M. U., for Athens, Ala., 37.50; First Ch., bbl. goods for Athens, Ala.; Brewster Ch. Woman's Assoc. for S. A., Greenwood, S. C., 2.50; and bbl. goods, Imlay City: First S. S., Lincoln Mem., 5. Jackson: First Ch., bbl. goods for Athens, Ala. New Haven: S. S., 5.15. Ovid: L. M. U., bbl. goods, for Athens, Ala. Traverse City: M. M., bbl. goods for Athens, Ala. Ransom: S. S., Lincoln Mem., 3.60. St. Joseph: L. M. S., bbl. goods for Athens, Ala. South Haven: Second Ch., two bbls. goods for Athens, Ala. Saginaw: First Ch., bbl. goods for Hillsboro, N. C.; C. E. Soc. of First Ch., box goods for Hillsboro, N. C. Traverse City: First Ch., 6.30; First S. S., 5. Three Oaks: First S. S., Lincoln Mem., 1.50.

## **Legacies.**

Alpena: Ella J. Potter, 198.44. Detroit: Emma R. Gray, 7.98. Vermontville: Artemas Smith, by J. N. Hawkins, 804.

## **WESTERN DISTRICT.**

# **ILLINOIS—\$1,373.45.**

(Donations, \$1,262.71; Legacies, \$110.74.)

Aurora: New England Ch., bbl. goods for Cassidy School, Talladega College. Carbondale: "Friends," box and bbl. goods for Athens, Ala. Chicago: Forest Glen Ch., 2; Rogers Park, Mrs. C. F., for Building Fund,

Grand View, Tenn., 50c.; M. O. R., for S. A., Cappaosic, Va., 12.68. Concord: Mrs. F. P. and "Friends," bbl. goods for Hillsboro, N. C. Crystal Lake: S. S., Lincoln Mem., for Marion, Ala., 1.75. Downers Grove: Ladies Soc. for Wilmington, N. C., 10. Dundee: S. S., Lincoln Mem., 15. Forrest: First Ch., 7.50. Harrison: Ch., 50c. Harvey: Little Girl in S. S., 5c. Lisle: Ch., 2. Loda: Merriam S. S., Lincoln Mem., 9.20. Oak Park: First Ch. Young Ladies, for Building Fund, Grand View, Tenn., 25. Ottawa: First Ch. Y. W. Guild, box goods for Cassidy School, Talladega College. Oak Park: Second Ch., 24.25. Park Ridge: C. E. Soc., 5. Peoria: First Ch., 25. Sterling: Mrs. C. L. Hobart (deceased) for Tougaloos U., 1,000. Wyoming: Ch., 7.78.

Woman's Home Missionary Union of Illinois. Mrs. A. H. Standish, Treas.

Amboy: W. M. S., 5. Bowen: W. M. S., 2.50. Chicago: Leavitt St. W. M. S., 7. Galesburg: Central W. M. S. for S. A. Fisk U., 50. Glen Ellyn: W. M. S., 2. Moline: First W. M. S. for S. A. Fisk U., 15. Oak Park: First W. M. S., 14. Polo: W. M. S., 3. Sandwich: W. M. S., 3; S. S., 6. Seward: (Rockford), W. M. S., 7. Total, \$114.50.

## **Legacies.**

Cambridge: H. G. Griffin, 3.33. Morris: Narcissa Sample, 107.41.

# **IOWA—\$344.01.**

(Donations, \$341.21; Legacy, \$2.80.)

Aurelia: Ch., 4. Castleville: Ch., 3.84. Charles City: S. S. Home Dept., 9.60. Cherokee: S. S., Lincoln Mem., 10. Chester Center: Ch., 5. Clinton: S. S., box goods for Pleasant Hill, Tenn. Des Moines: Mrs. O., bbl. and box goods for Saluda, N. C. Dubuque: Summit Ch., 6.60. Eddyville: Ch., 2.40. Grinnell: Dr. T. O. D., for Stone Hall, Talladega College, 5; Dr. T. O. D., "Pilgrims of Iowa" for Library, Talladega College. Ionia: S. S., Lincoln Mem., 3.08; also bbl. goods for Pleasant Hill, Tenn. Long Creek: Welsh Ch., 4. McGregor: Ch., 23.60. Muscatine: German Ch. Ladies' Aid Soc., 5. Newtonville: Ch., 2.36. Otto: Ch., 36c. Ottumwa: First Ch., 5. Runnels: Ch., 6.16. Salem: Ch., 21.30. Shenandoah: Ch., 22.95. Sioux City: Mayflower Ch. W. M. Soc., box goods for Pleasant Hill, Tenn. "Sioux Rapids: S. S., 1.17; S. S., Home Dept., 60c. Sloan: Ch., 4.78. Traer: W. H. M. Sec. for Savannah, Ga., 10. Victor: S. S., Lincoln Mem., 15. Wall Lake: Ch., 1.68.

Woman's Home Missionary Union of Iowa. Mrs. H. K. Edson, Treas.

Cedar Falls: C. E. Soc., 5. Cedar Rapids: S. S., 5.80; C. E. Soc., 10. Clarion: W. M. S., 17.50; Jr. C. E. Soc. for Scholarship at Pleasant Hill, Tenn., 1.40. Des Moines: Plymouth, W. M. S., 8. Farragut: W. M. S., for Beach Inst., 2. Fayette: W. M. S., 1.45. Glenwood: W. M. S., 1.60. Grinnell: W. M. S., 6.52; S. S., 10. Keokuk: W. M. S., 25. Manchester: King's Daughters, for Chapel at Cape Prince of Wales, Alaska, 10. Marion: W. M. S., 1. Mount Pleasant: W. M. S., 88c.; S. S., 2. Osage: W. M. S., 20. Salem: C. E. Soc., 10. Shenandoah: W. M. S., 11.72. Traer: S. S., 5. Wittenburg: W. M. S., 6.30. W. H. M. U., for S. A., Santee, Neb., 6.56. Total, \$167.73.

## **Legacy.**

Fontanelle: Alexander M. Gow, 2.80.

# **WISCONSIN—\$248.61.**

Anthon: Ch., 1. Appleton: Ch., 9. Beloit: Second Ch., Jr. C. E. Soc., for Joppa, Ala., 2; Intermediate C. E. Soc., for Joppa, Ala., 3; Beloit College Y. W. C. A., for S. A., Joppa, Ala., 4. Clinton: Member of First Ch., for S. A., Joppa, Ala., 4. Ellington: Ch., 2. Fildel: Ch., 2.50. Fulton: Ch., 2.57. Lake Geneva: Mrs. M. B., for S. A., Grand View, Tenn., 4. Lake Mills: Ch., 11.27. Leef: Ch., 1. Madison:

Miss B., two bbls. goods for Athens, Ala. Milwaukee: Grand Ave. Ch., 84. Orange: Ch., 1. Park Falls: Ch., 5; S. S., Lincoln Mem., 7.50. Plattville: S. S., Lincoln Mem., 28. Wyoming: Ch., 7.

Woman's Home Missionary Union of Wisconsin. Miss Mary L. McCutchan, Treas.

Ashland: W. M. S., 2.50. Beloit: First W. M. S., 1; Second W. M. S., 1.38. Brandon: Y. P. Miss. Soc., for S. A. at Thomasville, Ga., 5. Cashton: W. M. S., 1.50. Grand Rapids: W. M. S., 5. Janesville: Loan Band, 7.20. Rochester: Ladies' Aid, 11. Waukesha: W. M. S., 5.50. Whitewater: Ch., 24.69; Ladies' Union, 5. Total, \$69.77.

#### MINNESOTA—\$269.33.

Fairmont: First S. S., 6. Hancock: S. S., Lincoln Mem., 3.28. Marietta: Union S. S., Lincoln Mem., for Piedmont College, 29c.; Union S. S., Lincoln Mem., for Piedmont College, 3.71. Minneapolis: Como Ave. S. S. Primary Dept. for S. A. Marion, Ala., 2; Plymouth Ch., 38.60. Owatonna: Ch., 10. St. Paul: Pacific Ch., 4.53. Wayzata: Ch., 7.50.

Woman's Home Missionary Union of Minnesota. Mrs. A. M. Burch, Treas.

Alexandria: 3.84. Austin: 8.25. Excelsior: C. E. Soc., 5; W. M. S., 1.20. Faribault: W. M. S., 8.12; S. S., 4.20. Fergus Falls: W. M. S., 3.48. Lake City: Aux. and S. S., 20.08. Mantorville: 50c. Mankato: 1.40. Marshall: 1.25. Minneapolis: Pilgrim, 2.70; Plymouth, 24.90; First S. S., 50; First W. M. S., 4.80; Forest Heights, 1.40; Linden Hills, 2; Lowry Hill, 2.16; Park Ave., 11.88. Moorhead: 1.60. New Ulm: 3.93. Pelican Rapids: 5. St. Paul: Pacific, 5; Plymouth, 4; Plymouth S. S., 3.26. Sherburn: 1. Silver Lake: 4. Stewartville: 2.40. Wabasha: 1.77. Waseca: 1.70. West Duluth: Plymouth, 1.60. Zumbrota: 1. Total, \$193.42.

#### MISSOURI—\$2.65.

Springfield: First S. S., Lincoln Mem., 2.65.

#### KANSAS—\$45.00.

Clay Center: Clarence Eastman Memorial Ch., 5. Fairview: Plymouth Ch., 15. Lawrence: Plymouth, Ch., 25.

#### NEBRASKA—\$87.54.

(Donations, \$45.87; Legacy, 41.67.)

David City: First Ch., 4. Franklin: Ch., 25. Rising City: First Ch., 5.60. Santee: Pilgrim Ch., 6.27; Mrs. E. H., for Santee Normal School, 5.

#### Legacy.

Lincoln: Rev. G. G. Poage, 41.67.

#### NORTH DAKOTA—\$11.45.

Sykeston: S. S., Lincoln Mem., 8. Valley City: Getchell Ch., 3.45.

#### SOUTH DAKOTA—\$45.09.

Academy: S. S., Lincoln Mem., 3.68. Faulkton: S. S., Lincoln Mem., 3.07. Pleasant Valley: Ch., 2.34. Yankton: First S. S., Philathea Class, box goods for Pleasant Hill, Tenn.

Woman's Home Missionary Union of So. Dakota.

W. H. M. U., 36.

#### OKLAHOMA—\$10.30.

Anadarko: St. Peters Ch., 3; Rev. A. W. D., 1. Gage: Ch., 2.30. Hillsdale: Ch., 4.

#### COLORADO—\$8.00.

Buena Vista: S. S., 2. Hayden: First Ch., 5. Platte Valley: Ch., 1.

#### PACIFIC DISTRICT.

#### CALIFORNIA (NORTHERN)—\$22.01.

Oakland: First S. S., Lincoln Mem., 14.61. Pescadero: Ch., 5. San Francisco: S. F. H., 2.40.

#### CALIFORNIA (SOUTHERN)—\$584.00.

(Donations, \$59.00; Legacy, \$525.00.)

Alhambra: Oneonta S. S., Lincoln Mem., 4. Claremont: G. N. H., 30, to constitute himself

a Life Member. Los Angeles: E. C. S. for Fannie M. Andrews Memorial, Talladega College, 25.

#### Legacy.

Los Angeles: Joab E. Cushman, by F. F. Webb, Executor, 1,575 (Reserve Legacy, 1,050), 525.

#### IDAHO—\$2.00.

Meadows: First Ch., 2.

#### WASHINGTON—\$59.77.

Denison: Arcadia S. S., Lincoln Mem., 3.50. Rosalia: Carey Memorial Ch., 1. Seattle: Brighton Ch., 5. Tacoma: First Ch., 43.48. Washougal: S. S., Lincoln Mem., 6.79.

#### OREGON—\$12.95.

Elliot Prairie: Ch., 2.40. Forest Grove: S. S., 10.55.

#### THE SOUTH, ETC.

#### VIRGINIA—\$34.30.

Cappahosic: Gloucester S. S., for Hymnals, 15.30; S. S., Lincoln Mem., 10; Douglass Hall Lyceum, for Band equipment, 9.

#### WEST VIRGINIA—

Huntington: Miss'y Soc., box goods for Pleasant Hill, Tenn.

#### KENTUCKY—\$9.10.

Evarts: Ch., 4.10. Lexington: Ch., Lincoln Mem., 5.

#### TENNESSEE—\$30.26.

Grand View: Ch., 20; R. K., 5, for Building Fund, Grand View, Tenn.; Mrs. C. C. H., for Building Fund, 2. Knoxville: Ch., 2.22; S. S., 1.04. Lincoln Mem.

#### NORTH CAROLINA—\$90.65.

Beaufort: Ch. and S. S., Lincoln Mem., 10. Bethel: Ch., Lincoln Mem., 1. Enfield: Chapel Collection for Jos. K. Brick School, 2; Joseph K. Brick School, Lincoln Mem., 40.25. High Point: Ch., Lincoln Mem., 2.25. Hillsboro: "Friend," for Hillsboro, N. C., 5. Lawndale: Douglass Academy, Lincoln Mem., 15. Raleigh: S. S., Lincoln Mem., 3.05. Saluda: Saluda Seminary, Lincoln Mem., 12.10.

#### GEORGIA—\$44.71.

Athens: Knox Institute and Industrial School, Lincoln Mem., 4.06. Macon: Ballard Normal School, Lincoln Mem., 19.15. Marshallville: Lamson School S. S., Lincoln Mem., 3.10. Savannah: First S. S. and Students of Beach Institute, Lincoln Mem., 10. Thebes: Dorchester Acad., Lincoln Mem., 8.40.

#### ALABAMA—\$56.05.

Anniston: S. S., Lincoln Mem., 8.60. Florence: Burrell Normal School, Lincoln Mem., 6. Fort Davis: Cotton Valley School, Lincoln Mem., 10. Joppa: "Friends" for Joppa N. and I. C. Institute, 1.95. Selma: First Ch., Lincoln Mem., 12. Talladega: Dr. W. H. B., 3; W. C. C., 1; A. G., 5; R. H., 3.50; A. E. W., 5, for Hospital, Talladega College.

#### MISSISSIPPI—\$32.42.

Clinton: Mt. Hermon Seminary, Lincoln Mem., 4.25. Jackson: J. B. B. for Talladega College, 5. Moorhead: C. E. Soc., 7.67; Jr. C. E. Soc., 4.30, for Memorial Chapel, Moorhead, Miss. Mound Bayou: Normal Institute, Lincoln Mem., 8.70. Vicksburg: Tougaloo Club for Tougaloo University, 2.50.

#### LOUISIANA—\$5.50.

Abbeville: St. Mary's S. S., Lincoln Mem., 1. Lake Charles: Woodbury S. S., Lincoln Mem., 3.50. Thibodeaux: S. S., Lincoln Mem., 1.

#### FLORIDA—\$27.00.

Key West: Ch., 12. Oakland: W. B. J. for Industrial Bldg., Tillotson College, 1. Orlando: Presb. Ch., Jr. C. E. Soc. for S. A., Talladega College, 2; A. L. B., 2; M. E. B., 2, for S. A. Talladega College.

Woman's Home Missionary Union of Florida. Alice E. Guild, Treas.

Daytona: Aux. for Piedmont College, 5. Interlachen: Aux., 3. Total, \$8.00.



**TEXAS—\$958.55.**

**Austin:** Tillotson College Students, Grades Five and Six, 20; Grade Seven, 23.45; Grade Eight, 101; Grade Nine, 53.50; Grade Ten, 19.12; Grade Eleven, 73.30; Grade Twelve, 54.83, for Building Fund; Men's S. C. Class, 25.16; Y. P. S. C. E., 25.30; Y. M. C. A., 3.57; Y. W. C. A., 6.75; Music Department, 18.90; Domestic Science Department, 5; Athletic Association, 30.15; Literary Society, 5.40; Alumni Association, 58.40; — 1.30, for Building Fund; Tillotson College Senior Class 3.15; Tillotson College S. C. Class, 1.77, for Building Fund; Consumer's Fuel & Ice Co., for Building Fund, Tillotson College, 25; Nalley Grocery Co., 25; Bush & Girts Piano Co., 12.50; Tobins Book Store, 10; Voss & Kooch, 10; J. O. C., 10; A. P. W., 10; Stacy-Robbins Co., 10; Von Boeckmann-Jones Co., 10; McKean, Eilers & Co., 25; C. E. B., 25; I. B., 10; W. J. J., 25; J. L. M., 25; Marks Grain Co., 10; W. T. Wroe & Sons, 10; W. L. D., 5; Mr. and Mrs. H., 2; Mrs. L. A. H., 5, for Building Fund, Tillotson College. **Beeville:** B. R., for Building Fund, Tillotson College, 5. **Corpus Christi:** Ch. for Building Fund, Tillotson College, 75; Ch., Lincoln Mem., 13. **Double Bayou:** Misses R. and B., for Building

ing Fund, Tillotson College, 5. **Flaccus and Goliad:** Chs., Lincoln Mem., 1. **Galveston:** "A Friend," for Building Fund, Tillotson College, 2. **Palestine:** Dr. W. R. R. for Tillotson College, 5. **Paris:** Rusk St. Ch. for Building Fund, Tillotson College, 2. **San Antonio:** Hon. G. W. B., for Building Fund, Tillotson College, 50. — Texas Cong'l Assoc. for Building Fund, Tillotson College, 6.

**PORTO RICO—\$30.00.**

**Fajardo:** First Ch., 30.

**SUMMARY FOR FEBRUARY, 1912.**

Donations .....	\$10,461.65
Legacies .....	8,046.16
	<hr/> \$18,507.81

**SUMMARY.**

Five Months, From Oct. 1, 1911, to Feb. 29, 1912.

Donations .....	\$89,588.47
Legacies .....	38,867.61
Total .....	<hr/> \$128,456.08

**ENDOWMENT FUND.**

The Brown Fund for Colored People, Add'l, \$15.00.

**Congregational Church Building Society**

Charles E. Hope, Treasurer - 105 East 22nd Street, New York, N. Y.

**Receipts for February, 1912****FOR CHURCH BUILDING.****ARIZONA—\$22.05.**

**Pierce:** 3. **Tucson:** 1st, 19.05.

**CALIFORNIA—\$158.75.****NORTHERN CALIFORNIA—\$48.75.**

**Alton:** 1st, 50c. **Bowles:** 1st, 5. **Callahan:** 5. **Ceres:** Central, 3. **Cloverdale:** 1st, 5. **Etna Mills:** 1st, 3.25. **Hydesville:** 3. **Palermo:** First Church of Christ, 6. **Parlier:** Armenian, 3. **San Francisco:** Plym., 10. **Soquel:** 5.

**SOUTHERN CALIFORNIA—\$110.00.**

**Claremont:** Miss Martha N. Hathaway, 100. **Perris:** 1st, 10.

**COLORADO—\$80.75.**

**Denver:** Second, 80.75.

**CONNECTICUT—\$712.43.**

**Ansonia:** 1st, 48. **Bolton:** 2. **Bridgeport:** Black Rock, 16.19. **Canaan:** Pilgrim, 18.43. **Derby:** Second, 48.06; Second S. S., 2.72. **East Hartford:** 1st S. S., 8.27. **East Woodstock:** 10. **Enfield:** 1st, S. S., 4.90. **Greenwich:** 2d S. S., 27.65. **Hartford:** Asylum Hill, 51.25. **Hartford:** 1st, 139.45. **Milford:** Plymouth, 2.62. **Mystic:** 14.25. **Naugatuck:** 1st, 50. **New Britain:** 1st, 122.25. **North Guilford:** 13. **North Woodstock:** 2.50. **Old Lyme:** 15.25. **Redding:** 3.60. **Somers:** 4. **South Windsor:** 2d, 10. **Wallingford:** 37.90. **Waterbury:** 1st, 25. **Westport:** (Saugatuck), S. S., 2.14. **W. H. M. U.:** Middletown: South, 25. **Ledyard:** 8.

**FLORIDA—\$16.00.**

**Key West:** 1st, 10. **Mount Dora:** 1st, 6.

**IDAHO—\$18.00.**

**Council:** 11. **Indian Valley:** 2. **Meadows:** 5.

**ILLINOIS—\$726.20.**

**Albion:** 1st, 3.47. **Braceville:** Welsh, 99.75. **Chicago:** Forest Glen, 10; Mayfair Chapel, 1.44; Peoples, 3; Puritan, 5. **Harrison:** 50c. **Lisle:** 2. **Oak Park:** 1st, 505; 2d, 10.56. **Pana:** Faith, 50c. **Peoria:** 1st, 22.50. **Plano:** 4. **Wyoming:** 5.88.

**Woman's Home Missionary Union:**

**Amboy:** W. S., 3. **Bowen:** W. S., 2. **Canton:** W. S., 4; S. S., 14.60. **Glen Ellyn:** W. S., 1.

**Chicago:** Leavitt St. W. S., 5. **Lyndon:** W. S., 4. **Oak Park:** 1st, W. S., 10. **Polo:** W. S., 2. **Sandwich:** W. S., 2. **Seward:** (Rockford), W. S., 5.

**INDIANA—\$10.00.**

**Indianapolis:** 1st, 10.

**IOWA—\$168.70.**

**Aurelia:** 1st, 4. **Castleville:** 3.20. **Charles City:** S. S. Home Dept., 8. **Clay:** 3. **Dubuque:** Summit, H. M. S., 5.30. **Long Creek:** H. M. S., 2. **Lyons:** 4. **Newtonville:** H. M. S., 1.97. **Oto:** 1st, H. M. S., 4. **Ottumwa:** 1st, H. M. S., 4. **Runnels:** 1st, H. M. S., 4.93. **Shenandoah:** 19.13. **Sioux Rapids:** 1st, H. M. S. S. S., 98c.; H. D., 50c. **Sloan:** 3.98. **Wall Lake:** 1st, H. M. S., 1.40. **Waverly:** 4.40.

**Woman's Home Missionary Union:**

**Cedar Rapids:** 1st, S. S., 5.80. **Fayette:** 1. **Glenwood:** 1.20. **Grinnell:** 1.30. **Mount Pleasant:** 66c. **Old Mans Creek:** 2. **Otho:** 12.50. **Traer:** 61; S. S., 4. **Wittenberg:** 4.45.

**KANSAS—\$38.28.**

**Clay Center:** Clarence Eastman Memorial, 5. **Lawrence:** Plymouth, 30. **Wichita:** Fairmount, 3.28.

**MAINE—\$45.70.**

**Auburn:** 6th Street, 2.44. **Bangor:** Hammond St., 21.51. **Gardiner:** 8. **Mexico:** 7. **Saco:** 6.75.

**MASSACHUSETTS—\$877.45.**

**Agawam:** 7. **Amherst:** North, 21.65. **Beverly:** Washington St., 24. **Braintree:** South, 11. **Brighton:** Fannell, 1.69. **Brookline:** Leyden, S. S., 10. **Cambridge:** 1st, Evangelical, 105.57. **Cohasset:** Beechwood, 4. **Dighton:** 10. **Hartwich:** 1st, 8. **Haverhill:** North, 119. **Hingham:** Evangel, 30. **Lawrence:** Trinity, 19.79. **Lincoln:** 35. **Lowell:** Elliot, 17. **Marblehead:** 1st, 26. **Melrose:** Orthodox, 7.80. **North Reading:** Union, 6.23. **Reading:** 17.69. **South Hadley:** 12.34. **Southwick:** 7. **Sudbury:** Mrs. Lucy S. Connors, 25. **Wellesley Hills:** 1st, 4.80. **Whitman:** 10.56. **Winchester:** 1st, 20. **Worcester:** Union, 16.33.

Woman's Home Missionary Society of Mass. and R. L., 300.

#### MICHIGAN—\$36.56.

Carmel: 5. Traverse City: 1st, 6.25.

Woman's Home Missionary Union:

Allendale: 2. Detroit: North, 15. Lansing: Plymouth, 3.31. Olivet: 5.

#### MINNESOTA—\$43.02.

St. Paul: Pacific, 3.71. Bogus Brook: (Wondel), Scandinavian, 3.40.

Woman's Home Missionary Union:

Alexandria: 72c. Cottage Grove: 50c. Detroit: 50c. Duluth: Pilgrim, 90c. Faribault: 4.21. Fergus Falls: 65c. Hawley: 40c. Lake City: 1st, 8. Mankato: 1st, 90c. Minneapolis: Como Ave., 45c.; Lyndale, 1.28; Lowry Hill, 1.59; Fifth Ave., 1.20; First, 90c.; Forest Heights, 52c.; Linden Hill, 75c.; Pilgrim, 87c.; Park, 2.22; Plymouth, 5.60. Moorhead: 60c. St. Paul: Plymouth, 75c. Silver Lake: 75c. Staples: 1. Waseca: 65c.

#### MISSOURI—\$37.50.

Cameron: 1st, 10. St. Louis: Hope, 2.50. Webster Groves: 25.

#### NEBRASKA—\$53.95.

Butte City: 3.95. Franklin: 30. Genoa: 1st, 10. Indianola: 1st, 5. Uehling: 5.

#### NEW HAMPSHIRE—\$38.35.

Canterbury: 4. Derry: East, 1.85. Goshen: 3. Jaffrey: 12. Rye: 12. Stratham: 5.50.

#### NEW JERSEY—\$48.80.

East Orange: 1st, 38.80. Paterson: Auburn St., 10.

#### NEW YORK—\$110.02.

Brooklyn: Flatbush, 14.02. Churchville: 24. Lakeview: 5. Massena: 5. New York: North, 40. Tallman: 2. Walton: 20.

#### OHIO—\$1.14.

Ruggles: 1.14.

#### OKLAHOMA—\$601.00.

Carney: 1st, 100; 4. Doby Springs: 1st, 2. Hydro: 495.

#### OREGON—\$27.00.

Elliot Prairie: 2. Freewater: 1st, 5; Ingles Chapel, 10.50. Salem: Central, 5. Willard: 4.50.

#### PENNSYLVANIA—\$43.91.

Edwardsville: Welsh, 15. Harford: 3.91. Philadelphia: E. F. Pales, 5. Scranton: Purltan, 10; Providence, 10.

#### RHODE ISLAND—\$25.00.

Providence: A. W. Claffin, 25.

#### SOUTH CAROLINA—\$1.00.

Winnsboro: Plymouth, 1.

#### SOUTH DAKOTA—\$110.20.

Albee: 5. Brentford: 1st, 8. Houghton: 13. New Underwood: 1st, 3. Pleasant Valley: 4.10. Oahe: Upper Cheyenne River, 1.40. Sunbeam: 2.50. Wababay: Church of Christ, 10.20. Woman's Home Missionary Union, 63.

#### VERMONT—\$74.31.

Bellows Falls: 19.71. Mill Village: 5. Newport: 1st, 28.73. Pittsford: 2.32. Poultney: 5. Shoreham: 13.55.

#### WASHINGTON—\$137.17.

Arlington: 5. Clear Lake: 3. Medical Lake: 5. Quillayute: 1. Seattle: West, 10. Spokane: Swedish Tab., 10; Westminster, 40. Sunny-side: 1st, 8. Sylvan: 1st, 2. Tacoma: 1st, 53.17.

#### WISCONSIN—\$128.59.

Annona: 1. Appleton: 4. Ellington: 2.25. Kinnickinnic: 5. Lake Geneva: 1st, 8.23. Lake Mills: 1st, 10. Milwaukee: Grand Ave., 60. Reesburg: People's, 4. Shullsburg: 7.50.

Woman's Home Missionary Union:

Ashland: 1.25. Beloit: Second, 50c. Grand Rapids: 7. Janesville: 3. Waukesha: 2.10. Whitewater: 7.76; Ladies, 5.

#### LOANS REFUNDED—\$5,621.51.

Birmingham, Ala.: 1st, 100. La Jolla, Cal.: Union, 30. Greeley, Colo.: 1st, 850. Fort Collins, Colo.: Ger. Evangl., 100. Pueblo, Colo.: Pilgrim, 23. Lewiston, Ida.: Pilgrim, 200. Chicago, Ill.: Warren Ave., 348.51. East Moline, Ill.: Plymouth, 40. Springfield, Ill.: 1st, 200. Centerville, Iowa: 60. Haverhill, Mass.: 20. Sawyer, Mich.: 15. Thompsonville, Mich.: 1st, 10. Buffalo, N. Y.: Plymouth, 100. Corning, N. Y.: 1st, 1,300. Ashtabula, Ohio: 2d, 250. Lima, Ohio: 1st, 25. Mansfield, Ohio: Mayflower Mem'l, 300. Sandusky, Ohio: 1st, 200. Philadelphia, Pa.: Kensington, 300; Park, 800. Brattleboro, Vt.: Swedish, 50. Watertown, Wis.: 1st, 300.

#### INTEREST ON CHURCH LOANS—\$538.73.

Greeley, Colo.: 1st, 89.25. Rogers Park, Ill.: 1st, 102.85. Traverse City, Mich.: 1st, 68.63. Springfield, Mo.: 1st, 34.50. Buffalo, N. Y.: Plymouth, 50. Cleveland, Ohio: Trinity, 60. Philadelphia, Pa.: Kensington, 39.50; Park, 72. Redfield, S. D.: 22.

#### INTEREST—\$12.00.

Conn. & Pass. R. R. Co., 12.

#### LEGACIES—\$3,808.04.

Gardner, Me.: Est. Fred B. Dingley, 2,752.04. Lowell, Mass.: Est. Martha M. Buttrick, 1,000; Est. Martha M. Buttrick, interest thereon, 56.

#### PARTICULAR CHURCHES—\$39.98.

Gwinner, N. D.: for Grand Forks, 5. Hebron, N. D.: Bethesda, for Grand Forks, 25. Hillsboro, N. D.: 4. Valley City, N. D.: 5.98.

#### FOR PARSONAGE BUILDING.

#### CONNECTICUT—\$550.00.

Goshen: Mrs. F. Griswold, 10. New London: Mrs. I. N. Harris, 500. Putnam: 2d, for Parsonage at Carter, S. D., 15. Waukegan: Mrs. J. A. M. Atwood, 25.

#### FLORIDA—\$5.00.

Daytona: Through W. H. M. U., 5.

#### MAINE—\$20.00.

South Berwick: Misses Sewall, 20.

#### MASSACHUSETTS—\$233.48.

Brookfield: Miss Warren, 25. Carolina: M. L. Tinkham, 25. Dalton: Hon. W. W. Crane, 50. Gloucester: M. A. Brooks, 5. Smiths: M. A. Smith, 10. South Framingham: Cynthia Kendall, 3; Eliz. Merriam, 100. Walpole: M. M. Allen, 2. Wellesley: S. S., 13.48.

#### NEW YORK—\$50.00.

New York: Mrs. Julia Billings, 50.

#### LOANS REFUNDED—\$1,205.75.

#### CALIFORNIA—\$68.75.

Calexico: 1st, 20. Ceres: Symrna Park, 12.50. Escondido: 36.25.

#### COLORADO—\$95.00.

Claremont: 1st, 20. Denver: Ohio Ave., 10; Second, 65.

#### CONNECTICUT—\$102.50.

Ansonia: German, 37.50. Oakville: Union, 65.

#### IDAHO—\$10.00.

West Lake: 1st, 10.

#### ILLINOIS—\$100.00.

Moline: Bal., 100.

#### MICHIGAN—\$20.00.

White Cloud: 1st, 20.

#### NEBRASKA—\$50.00.

Beemer: 1st, 25. Bertrand: 1st, 25.

#### NEW MEXICO—\$27.00.

Ranches de Atrisco: 27.

#### NEW YORK—\$40.00.

Roscoe: Independent, 15. Tallman: 2d, 25.

#### NORTH DAKOTA—\$90.00.

Deering: 30. Hillsboro: 1st, 30. Medina: 30.

#### OHIO—\$50.00.

Cleveland: Emmanuel, 25. Springfield: Lagonda Ave., 25.



**OKLAHOMA—\$15.00.**

Pond Creek: Union, 15.

**OREGON—\$20.00.**

Ashland: 1st, 20.

**PENNSYLVANIA—\$62.50.**

Williamsport: 1st, 62.50.

**SOUTH DAKOTA—\$145.00.**

Highmore: 1st, 25. Letcher: 50. Oacoma:

20. Redfield: 50.

**UTAH—\$25.00.**

Park City: 1st, 25.

**WASHINGTON—\$155.00.**

Ione: 1st, 12.50. Lowell: Union, 12.50.

Seattle: West, 75. Sunnyside: 1st, 30. Walla  
Walla: Free Lutheran Church of Zion, 25.**WYOMING—\$130.00.**Big Horn: 17.50. Lander: 1st, 62.50.  
Shoshoni: 1st, 50.**TOTALS.**For Church Building.....\$14,394.31  
For Particular Churches..... 39.98  
For Parsonage Building..... 2,064.23

Totals for the month.....\$16,498.52

**Congregational Education Society**

S. F. Wilkins, Treasurer - 14 Beacon Street, Boston, Mass.

**Receipts for February, 1912****MAINE—\$25.06.**Auburn: 6th St., 61c. Bangor: Hammond  
St., 20.45. Sherman Mills: Mem'l., 4.**NEW HAMPSHIRE—\$79.50.**Amherst: S. S., 3.50. Hampton: S. S., 10.  
Keene: Court St., 16. Nashua: 1st, 50.**VERMONT—\$36.43.**Charlotte: 9. New Haven: 5.50. Newport:  
18.39. No. Hyde Park: 1st, 2. Pittsford: 1.54.**MASSACHUSETTS—\$1,977.01.**

(Donations, \$921.01; Legacies, \$1,056.)

Beverly: Wash. St., 21; Dane St. Y. W. C.,  
40. Boston: Dorchester, 2nd, 25; Dorchester  
Central, 10; Central, friends, 17; Roxbury,  
Highland, 20; Faneuil, 1.47; French, Evan., 2;  
East Boston, friend, 5. Boxford: 2nd, 3.  
Concord: Trin., 29.64. East Pepperell: C. E.  
Union, Nashua River, 25. Harvard: 8.  
Haverhill: North, 102. Haydenville: 2.69.  
Lawrence: Trinity, 16.30. Lowell: Eliot, 14.  
Lynn: 2 ladies of 1st Ch., 4. Methuen: Friend,  
2. New Salem: North, 2.02. No. Billerica: E.  
R. G., 1. Peru: 1. So. Braintree: South, 11.  
Swampscott: 1st, 8.42. Wellesley Mills: 1st,  
4.19. Westfield: 2nd, 21. Whitman: 1st, 5.28.  
Williamstown: 1st, 44. Worcester: Plig. Y.  
L. C. Bible School, 25. Woman's Home Miss'y  
Ass'n, 450.**Legacy.**

Lowell: Est. M. M. Buttrick, 1,056.

**CONNECTICUT—\$449.87.**Columbia: 6.46. East Hartford: 1st S. S.,  
6.26. Ellington: 33. Enfield: 1st S. S., 3.25.  
Hartford: Asylum Hill, 27.45. Ledyard: 5.  
Naugatuck: 1st, 50. New Britain: 1st Ch., 25.  
New Hartford: Friend, 10. New Haven:  
Friends, 10. New Milford: 1st, 48.45. North  
Guilford: 8. North Stonington: Friend, 5.  
Stonington: 2nd, 7.55. Wallingford: 1st, 22.45.  
Waterbury: 1st, 25. Woman's Home Miss'y  
Union, 157.**NEW YORK—\$163.13.**Brooklyn: Puritan, 14.29; Flatbush, 6.23.  
Churchville: 11. East Bloomfield: 1st, 6.36.  
Sherburne: 1st, 104.25. Tallman: 1. Walton:  
S. S., 20.**NEW JERSEY—\$25.15.**

East Orange: 1st, 25.15.

**PENNSYLVANIA—\$13.40.**Edwardsville: Welsh, 5. Pittston: 1st, 3.40.  
Scranton: Puritan, 5.**FLORIDA—\$7.00.**

Daytona: Ladies' Aux., 5. Interlachen: 2.

**LOUISIANA—\$5.00.**

Iowa: 5.

**INDIANA—\$5.00.**

Indianapolis: 1st, 5.

**OHIO—\$70.00.**

Woman's Home Miss'y Union, 70.

**MICHIGAN—\$24.87.**

Woman's Home Miss'y Union, 24.87.

**ILLINOIS—\$123.95.**Albion: 3.32. Harrison: 25c. Joy Prairie:  
7.86. Lisle: 1. Oak Park: 2nd, 10.03. Oneida:  
1st, 15. Pana: 50c. Rockford: 1st, 15.65.  
Wyming: 5. Woman's Home Miss'y Union,  
65.34.**MINNESOTA—\$149.61.**St. Paul: Pacific, 4.53. Woman's Home  
Miss'y Union, 145.08.**NORTH DAKOTA—\$24.74.**Valley City: 3.45. Woman's Home Miss'y  
Union, 21.29.**SOUTH DAKOTA—\$39.73.**Buffalo: 1.69. Cheyenne River: 2.25. Moreau  
River: 2.45. Oahe: 2. Pleasant Valley: 1.76.  
Upper Cheyenne: 1. Virgin Creek: 1.58.  
Woman's Home Miss'y Union, 27.**NEBRASKA—\$55.53.**Crete: 40.53. Omaha: F. H. M., 5; 1st Ch.,  
10.**IOWA—\$122.68.**Castleville: 2.32. Charles City: S. S. H.  
Dept., 5.80. Davenport: Edwards, 10.90.  
Dubuque: Summit, 3.30. Eddyville: 1.61. Long  
Creek: 2. Newtonville: 1.43. Ottumwa: 1st,  
2.50. Runnells: 3.08. Shenandoah: 13.92.  
Sioux Rapids: S. S., 71c.; Home Dept. S. S.,  
36c. Sloan: 2.89. Wall Lake: 1.02. Woman's  
Home Miss'y Union, 70.84.**MISSOURI—\$76.67.**Webster Groves: 1st, 75. Woman's Home  
Miss'y Union, 1.67.**KANSAS—\$15.00.**

Lawrence: Plym., 15.

**COLORADO—\$37.25.**

Denver: 2nd, 30. Haydon: 1st, 7.25.

**NEW MEXICO—\$10.00.**

Albuquerque: W. P. M., 10.

**IDAHO—\$5.00.**

Council: 3. Meadows: 1st, 2.

**WASHINGTON—\$2.00.**

Moxie Valley: 1. Seattle: Brighton, 1.

**NO. CALIFORNIA—\$1.00.**

Petaluma: 1st, 1.

Legacies .....\$1,056.00

Donations ..... 2,488.58

Total .....\$3,544.58



# The Congregational Sunday-School and Publishing Society

Henry T. Richardson, Treasurer - Congregational House, Boston, Mass.

January, 1912

## ALABAMA—

Antioch: Andalusia, 1.02. Birmingham: First, 93c. Bethel: Glenwood, 1. Gadsden: 29c. Headland: Blackwoods, 2.59. Midland City: 2. Shady Grove: 1. Talladega: First S., 9.28. Total, \$18.11.

## ARIZONA—

Tempe: First S., 10.

## NORTHERN CALIFORNIA—

Alameda: First, 25.35; S., 9.65. Auburn: S., 8. Berkeley: First, 22.50; North, 8.48; Park, 12.50; Bethany, 1. Bethany: 3. Clayton: 7. Fresno: First, 4; German, 4. Grass Valley: C. & S., 15. Lodi: 15. Mill Valley: 2. Oakland: First, 22.04; Market Street, 2.50; Plymouth, 24.67; Japanese, 1. Porterville: 5. San Francisco: First, 50; Green St., 10; Park, 10; Sunset, 7.50; Chinese, 1. San Lorenzo: 5. San Rafael: 7.60. Santa Cruz: 17. Sonoma: 8. Tulare: 6.85. Pulpit Supply, 79. For supplies, 10c. Total, \$394.74.

## SOUTHERN CALIFORNIA—

Alpine: 7c. Avalon: 1.88. Bakersfield: 8. Buena Park: 90c. Claremont: 17.69; S., 1.73. Corona: First, 2.50. Escondido: 2.84; C. E., 25c. Highland: 4.86. La Jolla: 2.35. La Mesa: 2.99. Los Angeles: First, 22.03; Park, 1.25; East, 3.58; Plymouth, 7.50; Olivet, 57c.; Garvanza, 1.92; Messiah, 2.84; Pilgrim, 50c. Ontario: 5.24. Pasadena: First, 12.48; North, 1.58; Lake Ave., 6.81. Paso Robles: 1.07. Pomona: 44.75. Redlands: 23.93. Redondo Beach: 75c. Riverside: 8.38. San Bernardino: First, 1.53. San Diego: First, 18.50; Logan Heights, 82c. San Jacinto: 50c; S., 11c. San Luis Obispo: 1.32. Santa Ana: 5. Saticoy: 1.76. Sherman: 44c. Sierra Madre: 50c. Whittier: 5.20. Supplies, 1.75. Total, \$228.07.

## COLORADO—

Clark: 1.70. Crested Butte: 35c. Denver: Plymouth, 160.35. Flagler: S., 6. Fort Collins: German, 4.70. Fruita: 5. Greeley: First, 15. Longmont: 1.66. Pueblo: Pilgrim, 16.10. Stratton: 5. Trinidad: 3. Friend: 5. Total, \$223.86, of which \$6.70 is C. D. Coll'ns.

## CONNECTICUT—

Barkhamsted: 3. Bethel: 20. Bridgeport: Park St., 3.48; Olivet, 15. Canton Center: 6. Centerbrook: 1. Cheshire: 13.33. Columbia: S., 5. Cornwall: 20. Cromwell: 7.50. Danbury: First, 18.81. Danielson: 4.34; S., 10. Enfield: 8.68. Essex: 6.68. Farmington: 29.12. Glastonbury: 48.61. Goshen: 2. Granby: First, 1.50. Greenwich: First, 15. Groton: 5.83. Hartford: First, 9.83; Park, 15; Farmington Ave., 24.90; Windsor Ave., 15; Plymouth, 4. Kensington: 8.76. Kent: 4.63; S., 4.18. Lyme: 2. Manchester: North S., 5. Mansfield: First, 5. Middletown: South, 48.29. New Britain: First, 40.08; South, 60.06. New Canaan: 10.65; S., 25. New Haven: Plymouth, 7.85; Pilgrim, 13.78. New London: First, 10.68; S., 23.40. Norfolk: 33.88. North Branford: 10. Norwalk: 11.60. Norwich: First, 15.49; Second, 9.16; Third S., 15. Old Lyme: 24.07. Old Saybrook: 5.93. Orange: 21.50. Plantsville: 8.19. Pomfret Center: 8.81; S., 7.85. Putnam: Second, 26.36. Somersville: 2.90. Southington: 16.66. South Manchester: 20. South Windsor: 8.74. Stonington: First, 4. Suffield: 40.30. Unionville: 20. Wilton: 5. Woodbury: First, 10.42. Woodstock: S., 10. Friend, 50. Total, \$968.83.

## DISTRICT OF COLUMBIA—

Washington: First, 33; C. E., 11; Lincoln Temple, 5. Total, \$49.00.

## FLORIDA—

St. Petersburg: 2.88. West Tampa: 50c. Total, \$3.38.

## GEORGIA—

Atlanta: First, 5; Central, 22.65; Berean S., 1. Demorest: 5.90. Lagrange: 62c. Friend, 1. Total, \$36.17.

## IDAHO—

Bruneau: 1. Grand View: 1. Lookout: 25c. Rosetta: 1.75. Summit: 1.50. Total, \$5.50.

## ILLINOIS—

Abingdon: 9.25. Albion: Jr. C. E., 1.93. Anawan: 1. Atkinson: 1. Aurora: First, 15. Brimfield: C. E., 75c.; W. S., 75c. Byron: 3.50; W. S., 75c. Canton: W. S., 75c. Carpentersville: 1.41; Birthday Class, 3.20. Centralia: 1. Champaign: 16.30. Cherry: 55c. Chicago: New First, 33.86; W. S., 30; New England, 18.53; Ravenswood W. S., 7; South, 8.84; W. S., 6; Y. L., 3; South Chicago W. S., 1.50; Pilgrim, 4.73; Bowmanville S., 3; W. S., 75c.; Cal. Avenue, W. S., 1; University, 10; Englewood W. S., 75c.; Warren Ave., 12.55; M. S. C., 1; W. S., 5; Summerdale, C. E., 75c.; Mont Clare W. S., 5; Austin W. S., 1.50; Washington Park, 13.75; W. S., 3; Waveland Ave. W. S., 4.50; West Pullman W. S., 75c.; Madison Ave. W. S., 1; North Shore, 35; S., 50.75; W. S., 3; St. James, 3. Crystal Lake: 3.20. Decatur: 6. Dixon: 68c. Dover: W. S., 2. Dundee: W. S., 6.75. Dwight: 8.30. Elgin: 35. Elmhurst: W. S., 8. Evanston: 105.10; W. S., 25. Forrest: S., 3.50. Galesburg: Central W. S., 10; E. Main St., S., 15. Galva: W. S., 2. Garden Prairie: 3; Y. P. S. C. E., 3. Geneseo: S., 17.02. Glencoe: 9.45. Harvey: 5.95. Highland: 2. Hinsdale: 12. Illini: W. S., 90c. Ivanhoe: Jr. C. E., 75c. Jacksonville: W. S., 4; Little Builders, 2. Joy Prairie: 2.45. Kewanee: W. S., 3. Lacon: 6; W. S., 1. La Salle: W. S., 75c. Lockport: 2. Lombard: W. S., 2. Lyndon: 1. Malta: 1. Marseilles: W. S., 1.50. Mattoon: First, 3. Mendin: W. S., 3. Moline: First, 41; C. & S., 30; S., 75c.; W. S., 2.15. Morris: W. S., 75c. Morton Park: 3. Naperville: W. S., 2.25. Oak Park: First, 319.40; W. S., 5; Second, 57.55; W. S., 7; Covenant Circle, 1; Third, 9.70; W. S., 6; C. E., 4.50; Harvard S., 11; Sixth, 1; W. S., 75c. Odell: C. E., 1. Paxton: 12.90. Pecatonica: 3. Peoria: First, 17.50; W. S., 2; Union W. S., 75c.; Averyville, 1. Pittsfield: W. S., 1.50. Port Byron: S., 3. Princeton: 4.52; C. E., 1. Quincy: 29.46; W. S., 2.25. Rockford: First W. S., 4.50; Second W. S., 12. Rollo: W. S., 5; C. E., 70c. Roscoe: 5; C. E., 5. St. Charles: 1.25; W. S., 75c. Sandoval: W. S., 5. Shabbona: W. S., 75c. Sherrard: 1. Sterling: W. S., 3. Strawn: C. & S., 7. Sycamore: W. S., 2. Tonica: C. E., 2; W. S., 1. Toulon: 33. W. S., 2. Warrensburg: 2. Waverly: 1.50. Western Springs: 8.76. Winnetka: 20.80. Wyanet: 7. McMillen Memorial Fund—Chicago: Rogers Park S., 1. Total, \$1,358.64, of which \$32.02 is a C. D. Coll'n, and \$208.05 is received through W. H. M. U.

## INDIANA—

Bremen: S., 6.44. Dunkirk: S., 2.37. East Chicago: 5.50. Indianapolis: People's S., 5. Union, 2; S., 6.64. Kokomo: S., 5.10. Marion: S., 5. Orland: S., 6.50. Ridgeville: S., 7.10. Terre Haute: First, 5.93. Total, \$57.58.

## IOWA—

Algona: S., 10. Allison: 10. Castana: S., 6.50. Cedar Rapids: First, 1. Centerville: 3.28. Charles City: 14. Council Bluffs: First, 13. Creston: First, 11. Des Moines: North



Park, 6.45. Dubuque: First, 6.34. Eldon: S., 5. Eldora: 11.10. Elkader: S., 4.15. Emmetsburg: 9.44. Farnhamville: 10.32. Fort Dodge: 8.48. Glenwood: 2.40. Grinnell: 99.54; W. S., 7. Hampton: 22. Little Rock: 2. Manchester: 11. Manson: W. S., 1.70. Maquoketa: 15. Mason City: 3.20. Milford: 6.56. Mitchellville: S., 1.06. Mt. Pleasant: S., 2; C. E., 3. Newell: S., 21.28. New Hampton: First, 10. Newton: 11.55. Nilesville: S., 5. Nora Springs: S., 1.40. Oakland: 3.35. Osage: 42.28. Preston: S., 5.15. Pringhar: 22. Red Oak: 25.80. Riceville: Friend, 10. Sibley: S., 6.50. Sioux City: First, 30. Victor: W. S., 85c. Waterloo: First, 35. Webster City: 2.65. Whiting: 13.18. Total, \$552.51, of which \$9.55 is received through W. H. M. U.

#### KANSAS—

Atchison: Friend, 1. Athol: 11. Carson: 3. Centralia: C. & S., 13. Eureka: Friend, 3. Garfield: 4. Kiowa: C. & S., 72.67. Kirwin: W. S., 1.50. Lawrence: Plymouth, 15. Smith Center: 12. Sterling: C. & S., 7.50. Tonganoxie: W. S., 50c. Topeka: First W. S., 5; Central, 50; Seabrook W. S., 1. Westmoreland: 1.55. Total, \$201.72, of which \$1.55 is a C. D. Coll'n and \$8 is received through W. H. M. U.

#### KENTUCKY—

Williamsburg: 1.

#### LOUISIANA—

Iowa: S., 5. Vinton: 1.50. Total, \$6.50.

#### MAINE—

Bangor: First, 3.41; Central, 25; East, 70c. Benton Falls: 1.50. Bethel: S., 3. Brewer: First, 2.69; S., 2. Farmington: 5. Gorham: 3.75. Hampden: 1.51. Machias: 5.68. Oxford: 1.20. Patten: 3. Portland: Second Parish, 23.62; State St., 125; Bethel, 4.85; Woodfords, 17.93. Sherman Mills: 4. South Portland: First, 10; Bethany, 2. Sumner: East, 2. Turner: 50c. Washington: 1. Waterford: Second, 1. Waterville: 21.16. Westbrook: 2.57. Wilton: S., 5. Windham: 3. Total, \$282.07.

#### MASSACHUSETTS—

Abington: 12.73. Adams: 70. Agawam: 5.83. Amesbury: Union, 3.70. Amherst: First, 46.08; S., 10.16; Second, 4.50. Andover: South, 98.39; Free, 23. Arlington: 70.49; Heights, 12. Attleboro: Second, 105.70. Barnstable: Centerville, 60c.; Hyannis, 3. Beverly: Second, 6.50. Boston: Old South, 620.75; Second Dorchester, 65.49; J. J. A., 100; Park Street, 4.18; Brighton, 12.35; S., 10; Elliot, Roxbury, 5.88; Trinity, Neponset, 10.44; Highland, Roxbury, 84c.; Imman. Walnut Ave., Roxbury, 50c.; Allston, 23.54; Reslindale, 3.09; Romney Dor., 77c. Boxford: First S., 10. Boylston: Center, 9.15. Braintree: First, 2.96. Bridgewater: Central, 14; Scotland, 1.40. Brockton: Porter, 32.50; S., 10. Brookfield: 1.13. Brookline: Harvard, 150.14; S., 25. Cambridge: First, 36.49; Pilgrim, 15.84; Wood Mem'l. & Hope, 5. Carlisle: 2.10. Chatham: 1. Chelmsford: Second, 3; Central, 8. Chelsea: First, 10.40. Chicopee: Third, 4. Cohasset: Second, 6.50. Douglas: East S., 18.59. Easthampton: Payson, 10. Essex: 3.77. Everett: First, 9.80; Mystic Side, 5.61. Fall River: First, 138.13; Central, 35.75. Falmouth: First, 3.49; North, 4. Farley: 1.63. Fitchburg: Rollstone, 2.94. Foxboro: S., 3.04. Framingham: Plymouth, 20; Saxonville, 12; Grace, 12.42. Franklin: First, 4.57. Freetown: 2.88. Gardner: 68.61. Gloucester: Magnolia, 15. Grafton: Union, 10. Granby: 98c.; S., 1.62; C. E., 1.95. Great Barrington: 84; S., 14.49. Groveland: 4.64. Hadley: First, 5.51. Hardwick: Gilbertville, 4.69. Haverhill: Bradford, 4.23; West, 1.19; S., 1.54; Center, 8.17. Holden: 3.86. Holliston: 6. Holyoke: First, 29. Kingston: 3.45. Lakeville: 6.50. Lawrence: Lawrence St., 22.78; South, 5.19. Leicester: 14.17. Lenox: 10.56. Leominster: S., 4. Leverett: Moore's Corner, 1. Lexington: 40.81. Lincoln: 3. Lowell: First, 33.15; First Trinitarian, 21.36; Kirk St.,

37.50; High St., S., 2.40. Lunenburg: C. E., 5. Lynn: Central, 4; Chestnut St., 3. Mansfield: Ch. S. & W. S., 16.32. Marion: 2.68. Marlboro: Union, 10.31. Marshfield: 8.40. Medford: Mystic S., 5. Medway: Second, 8. Melrose: 23.40; Highlands, 65.80. Methuen: 8.85. Middleboro: North S., 5. Middleton: 2.91. Millbury: First, 3.01. Mills: 2.05. Monson: 5.80. Montague: 6; Turner's Falls, 4.35. Natick: 35.26. New Bedford: Trinitarian S., 17.05. New Salem: 3. Newton Center: First, 135.29; Elliot, 152.97; Newtonville, 15. North Andover: 26.13. Northbridge: Center, 1; Whitinsville, 302.39; Friends, 275. North Brookfield: S., 5. Orange: S., 3.49. Palmer: Second, 8. Peabody: South, 18.28; West, 2. Pittsfield: First, 195; South, 9.77. Plymouth: Pilgrimage, 9.89. Randolph: S., 4.08. Reading: 13.44. Revere: First, 4.09. Richmond: 13. Rochester: First, 1; North, 2. Royalston: 3.44. Seekonk: 1.95. Somerset: 2.94. Somerville: First, 10; Prospect Hill, 5.60. Springfield: First, 10.76; South, 7.50; S., 2; Hope, 11.45; Park, 16.76. Sterling: 1.82. Stoneham: 22.09. Sutton: 7. Taunton: Trinitarian, 24.93; Union, 6.96. Townsend: S., 25. Truro: First, 2. Upton: 3.80. Uxbridge: 65c. Wakefield: 39.66. Walpole: 21.91. Waltham: 11.14. Wareham: 10. Warren: 7.20. Wellesley Hills: 9.74. Webster: 23.40. Westminster: 4.75. Westport: 2.80. West Tisbury: 5.52. Weymouth: Old South, 5.01; and Braintree, 4.29; Union, 2.92. Whately: 5.55. Williamsburg: 6. Williamstown: White Oaks, 78c.; South, 52c. Winchendon: North, 21.54. Winchester: First, 39.44. Windsor: 1.25. Woburn: First, 51.06; Montvale, 1. Worcester: Old South, 80.75; Central, 112.52; Pilgrim, 46.18; Park, 7.80; Lake View, 3. Yarmouth: S., 10. W. H. M. A. of Mass. and Rhode Island, 150. Friends, 2.25. Total, \$4,740.73, of which \$3.49 is a C. D. Coll'n, and \$150 is received through W. H. M. A.

#### MICHIGAN—

Alpena: 25. Bay City: 15.05. Calumet: 4.38. Charlotte: 5. Comstock Park: 4. Conklin: 7. Detroit: No. Woodward Ave., 66.96. Freeland: 2. Grand Rapids: Second, 11.50. Hancock: S., 33.23. Hudson: 15. Kalamazoo: 25. Lansing: Plymouth, W. S., 8.27. Olivet: 4.15. Omena: 6. Port Huron: First, 60. Royal Oak: 66c. St. Joseph: 28. St. Johns: 2.58. Three Oaks: 19.14; E. K. W., 1.200. Total \$1,542.92, of which \$8.27 is received through W. H. M. U.

#### MINNESOTA—

Alexandria: W. S., 3.12. Biwabik: W. S., 6. Cannon Falls: First, 6. Duluth: Pilgrim, 32; West, W. S., 1.30. Faribault: 3.24; W. S., 6.60. Fergus Falls: 8.70; W. S., 2.77. Kragness: 11. Mantorville: W. S., 50c. Marshall: W. S., 90c. Medford: 10. Minneapolis: First, 50; W. S., 3.90; Plymouth, 64.08; W. S., 14.57; Park, 45.54; S., 1.50; W. S., 9.65; Pilgrim, 11.51; Fremont Ave., 16.24; Forest Heights, W. S., 1.13; Linden Hills, W. S., 1.62; Minnehaha, 60c.; W. S., 70c. New Ulm: W. S., 60c. Northfield: 75.82. St. Paul: Plymouth, 13.57; W. S., 3.25. Sherburn: W. S., 90c. Silver Lake: 10.02; W. S., 3.25. Staples: W. S., 1. Stewarville: W. S., 1.95. Winona: First, 10. Zumbro Falls: 60c.; W. S., 70c. Total, \$434.83, of which \$11 is a C. D. Coll'n, and \$64.41 is received through W. H. M. U.

#### MISSISSIPPI—

Tougaloo: 3.

#### MISSOURI—

Aurora: S., 9.60. Cole Camp: 8. Hamilton: W. S., 52c. Hannibal: S., 1.50. Joplin: First Institute, 7. Kansas City: Westminster, 100. Kidder: 6. Lebanon: 6.42. Maplewood: 2.70. St. Joseph: Swedish S., 2. St. Louis: First, 26.30; Pilgrim, 37.54; S., 43.75; W. A., 10.15; K. D., 2.60; German, 5. Springfield: First, 1.81. Total, \$270.89, of which \$10.67 is received through W. H. M. U.



**MONTANA—**

Glendive: 1. Great Falls: 2.15. Geyser: 80c. Helena: 5. Judith Gap: 1. Total \$9.95.

**NEBRASKA—**

Ashland: 10. Beatrice: 10. Blair: 4.70. Fairfield: 15.75. Geneva: 15. Hastings: 15.87. Hildreth: 2. Howells: 4.50. Lincoln: First, 88. Neligh: 5. Purdum: 4. Ravenna: 4.25. Scribner: 11.75. Scott's Bluff: 2.50. Stockville: 4.71. Verdon: 10. Wahoo: 5.84. Weeping Water: 30. Willowdale: 4. Whitman: Friend, 5. Total, \$252.37.

**NEVADA—**

Reno: First, 2.20.

**NEW HAMPSHIRE—**

Amherst: 2.65. Barnstead: S. 2; South, 1. Bartlett: 2.40. Bath: 3.50. Canterbury: 2. Claremont: 4.42. Concord: First, 39.56; West, 1.88; South, 91.22; S. 6.06. Dover: 26. Greenfield: 1.62. Hillsboro: Smith Memorial, 17.50. Hollis: 5.26. Lancaster: 12. Lisbon: 6.23. Littleton: 31.23. Manchester: First, 104.24; Franklin St., 15. Nashua: First, 41.50. Plainfield: Meriden, 3.20. Somersworth: 3.39. Sullivan: 1. Warner: 4. Total, \$428.86.

**NEW JERSEY—**

Bound Brook: 33.30. Creskill: 3. Glen Ridge: 90. Montclair Upper: 77.85. Newark: Belleville Ave., 24.30. Passaic: 8. Verona: 3.03. Total, \$239.48.

**NEW YORK—**

Albany: 27.30; Friend, 90. Angola: 2. Arcade: 1.60; S. 80c. Brooklyn: Ch. of Pilgrims, 66; Park, 10; Flatbush, S., 37.08. Buffalo: First, 46.94. Cortland: H. E. R., 100. Elmira: St. Luke's, 2. Fairport: 11.18. Flushing: First, 11.37. Lebanon: 98c. Lockport: East Ave., 4; S., 2; C. E., 3. Maine: 2.60. Newark Valley: 1. New Lebanon: 2. New York: Broadway Tabernacle, 24; Bethany, 2.94. Oswego: 2.80. Oswego Falls: Fulton, 5. Patchogue: C. E., 5. Perry Center: 7.28. Philadelphia: 1.50. Richmond: S., 4. Rochester: South, 3. Salamanca: 1.43. Saratoga Springs: 4. Sayville: 9. Syracuse: Plymouth S., 23; Danforth, 4.58. Utica: Plymouth, 12.08. Warsaw: S., 4. Wellsville: 5.45; S., 9. West Brook: Plymouth, 1. Woodhaven: 3.53. Total, \$554.42.

**NORTH DAKOTA—**

Carrington: S., 22.52. Drake: 34c. Elbowoods: 1. Englevalle: 5. Glen Ullin: 2.62. Martin: 1.17. Michigan: W. S., 10. Robinson: 1.33. Tuttle: 59c. Valley City: First, 31.88. Wahpeton: 30. Wing: 52c. Total, \$106.97, of which \$22.52 is a C. D. coll'n, and \$10 is received through W. H. M. U.

**OHIO—**

Akron: First W. S., 15; West W. S., 1.90; South, 60c. Ashland: W. A., 1.58. Bellevue: 22.50; L. G., 1.12. Burton: 1.76. Centennial: First, 45c. Cincinnati: Columbia, 1. Cleveland: Euclid Ave., 17.70; Pilgrim, 66.79; Grace W. A., 72c.; Hough Ave., 8.37; North, 5; Glenville, 1; W. A., 90c. Columbus: Wash. Ave., 4; First, 65; Plymouth, 14.42; Eastwood, 9; Mayflower, 10. Croton: 2.40. East Cleveland: 5. Elyria: First, 38.04; W. A., 1.80. Jefferson: W. S., 3.17. Little Muskingum: 43c. Lock: 40c. Madison: W. S., 1.41. Marietta: First, 72.57. Mount Vernon: 2. Nebo: S., 1.50. Newark: Plymouth W. S., 67c. North Fairfield: W. S., 54c. No. Ridgeville: 3.25. Oberlin: First, 19.76; Second, 32.63. Rootstown: 2.40. South Newbury: 3. Springfield: First, 20.80. Steubenville: 6. Thompson: W. S., 24c. Toledo: Second, J. M. C., 54c.; Central, 13.98. Wauseon: 10; W. A., 2.70. Wayne: C. E., 45c. Wellington: 9.60. West Millgrove: 50c. Total, \$504.59, of which \$29.05 is received through W. H. M. U.

**OKLAHOMA—**

Carrier: 12. Enid: 3.50. Medford: S., 22. Oklahoma: Pilgrim S., 35. Sunny Slope: 5.55. Total, \$78.05, of which \$57 is C. D. Coll'ns.

**OREGON—**

Antioch: S., 1.50. Chaparral: S., 95c. Fernvale: S., 80c. Lexington: S., 3. Oregon City: 4.84. Portland: First S., 57.50; Pilgrim, 5; Sunnyside, 10; Glenwood Station, 1. Salem: First, Adair Legacy, S. Scappoose: S., 10.30. Sheridan: S., 1.80. W. H. M. U., 27.27. Supplies, 40c. Total, \$132.36, of which \$27.27 is received through W. H. M. U.

**PENNSYLVANIA—**

Allegheny: First, 9. Edwardsville: Bethesda, S., 2. Kane: 9.82. Philadelphia: Central, 8.42; Synder Ave., 15. Plymouth: S., 5. Wilkesbarre: Puritan, 12.48. Total, \$61.72.

**RHODE ISLAND—**

Central Falls: 5.45. East Providence: United, 1.37. Little Compton: 7. Newport: Union S., 1.50. Pawtucket: First, 14; S., 33.30; Darlington, 1.30. Peacedale: 39. Providence: Pilgrim, 4.60. Thornton: 71c. Tiverton: 1. Westerley: Pawcatuck, 14.62. Total, \$123.85, of which \$33.30 is a C. D. Coll'n.

**SOUTH DAKOTA—**

Aberdeen: 3.02. Bon Homme: 1.06. Bryant: 1.20. Centerville: S., 5.35. Erwin: 5. Huron: 30.53. Iroquois: 2.63. Lebanon: 1.20. Pleasant Valley: 2.10. Ree Heights: 6. Wheaton: 4.61. Total, \$62.70.

**TEXAS—**

Dallas: Central, 4.10. Farwell: 4. Friona: S., 10.42. Findley: S., 2.50. Port Arthur: 4.80. Total, \$25.82.

**UTAH—**

Vernal: 10.

**VERMONT—**

Barton: W. S., 5. Brattleboro: First, 3.81; S., 2.32. Burke: East, 10. Burlington: College St., 42.13. Castleton: 5. Charleston: West, 2.50. Chester: 3.44. Corinth: East, 1.83. Cornwall: 3. Danville: 15. Derby: 6. Dorset: W. S., 6. Essex Junction: 12. Granby and Victory: 1. Hardwick: East S., 3. Harford: Second, 11.84. Hartland: 4.14. Island Pond: 9. Manchester: 8.11. Montpelier: Bethany, 17.90. Morrisville: First, 7.13. Pittsford: 1.73. Post Mills: 1.17. Randolph: Bethany, 8.36. Rutland: 30. St. Johnsbury: North, 16.40; W. S., 15; East, 5; South, 13.51. South Hero and Grand Isle: 6.64. Townshend: West, 4. Waterbury: S., 10. Wells River: 5. Westminster: 1.38. Woodstock: 13.90. Total, \$311.74, of which \$26 is received through W. H. M. U.

**WASHINGTON—**

Bellingham: 15. Beverly: 2.80. Bingen: 3.50. Colfax: 15. Coupeville: 3. Deer Park: 33.05. Doty: 10. Eagle Harbor: 10. Edmonds: 10. Everett: First, 5. Lakeside: 3.70. Lopez: 10. Medina: 4. Monroe: 7.10. North Yakima: 10. Olympia: 5. Pullman: 4.87. Rim Rock: S., 2.50. Seattle: Plymouth, 117.47; University, 51; Brighton, 1.93; Beacon Hill, 5; Olivet, 1; Alki, 10. Snohomish: 10. Spokane: Westminster, 12.90. Sprague: 5.10. Sylvan: 1.71. Sultan: 1.43. Vancouver: 6.50. Walla Walla: First, 40. Supplies, 9.17. Total, \$427.73.

**WISCONSIN—**

Beloit: First, 12.80. Clinton: 2.50. Coloma: 5.85. Eau Claire: Second, 1.30. Green Bay: 25. Madison: Plymouth, 3.15. Sparta: 22.25. Token: 1. Windsor: 1.20. Apportionment, 21.30. Friend, 15. Friend, 2. Pulpit Supply, 10. Total, \$123.35.

**WYOMING—**

Cheyenne: First, 17.07. Dayton: 1.60. Barnum: 75c. Douglas: 5.02. Kaycee: 55c. Lander: 1.36. Lusk: 4.39. Pinedale: 98c. Rock Springs: 56c. Shoshoni: 38c. South Flat: 60c. Superior: 1.32. Van Tassel: 50c. Walton: 2.85. Wheatland: 2.16. Worland: 45c. Total, \$40.54.

Total for the month, \$14,886.75, of which \$145.06 is C. D. Coll'ns, and \$622.22 is received through W. H. M. U.

During the month the Society has aided 112 schools of which 12 were newly organized.